

Domestic and Foreign Items.

THE Washington Union contains the following official announcement:

Beverly L. Clarke, of Kentucky, appointed Minister resident of the United States to the Republic of Honduras, pursuant to the ninth section of the act of Congress, of the 13th of August, 1856, entitled, "An act to regulate the Diplomatic and Consular systems of the United States."

Fayette McMullin, of Virginia, Governor of Washington Territory.

Abraham Rencher, of North Carolina, Governor of the Territory of New Mexico.

Alfred Canning, of Missouri, Governor of the Territory of Utah.

John Harthett, of Missouri, Secretary of the Territory of Utah.

NEW MOVE AGAINST THE SAINTS.—We see it announced that Gen. Scott is to sail in the next steamer for California, whence, with the regular troops in that section of the country and such a force of volunteers as may be needed, he will march for Salt Lake City, in case the news from that quarter wears the same complexion as now. The army will probably be conducted up the Colorado River, which is believed to be navigable for 300 miles from its mouth, and will form a junction with Col. Johnston in June at Salt Lake City.

ALMOST ANOTHER SCHOOL-HOUSE CATASTROPHE.—On the afternoon of the 21st ult., a fire was discovered in the basement of the Chapman School, East Boston, by one of the female teachers who, with great presence of mind, privately informed the several teachers in the building. The scholars in several of the rooms were dismissed, and left the building in an orderly manner, without knowing the cause. Soon after, and before the two remaining rooms could be cleared, the alarm was given, but the teachers stationing themselves at the door, prevented a rush, and passed all the scholars out safely. There were ten teachers and 500 children in the building. The fire was confined to the basement and extinguished without serious damage.

DEATH OF RACHEL.—Mademoiselle Rachel, the great French tragedienne died at Cannes, on the morning of the 5th of January. Her disease was consumption, of which she experienced the incipient symptoms while in this country some two years ago. Her last theatrical performances were those which took place in the United States.

SEPOYS TO BE ENSLAVED.—The combined Court of British Guiana has passed resolutions to receive for life, on certain conditions, such of the East India native rebels as the home government may send to them, it being understood that the labor of those persons, for the remainder of their lives, will be generously accepted as a compensation for their maintenance.

A CHANGE OF GOVERNMENT has taken place in Yucatan, and D. Martin Franaser had been elected Governor. Peace negotiations were progressing, and hopes were entertained that the revolution would be at an end in a fortnight.—*N. O. Picayune.*

We learn from the Franklin (Vt.) Visitor that Stronb, who murdered his wife and two children in Westfield, Mass., a few weeks since, was arrested and brought into Roxbury, Delaware Co., Vt., on Saturday, 23d ult.

THE Austrian Field-Marshal Radetzky is dead. The event took place on the 5th of January, its immediate cause being paralysis of the lungs, after an illness of a week. The Marshal was in his ninety-second year.

MEXICO.—This unhappy country is again in a state of revolution, and the high hopes for its prosperity which were excited by Comonfort's Government seem well nigh at an end. Latest advices represent that the City of Mexico itself had been bombarded by the rebels, and that there is a general rising in the provinces against the present administration.

THE MORMON WAR FEVER IN CALIFORNIA.—The San Francisco Herald says: "The Mormon war fever is progressing very rapidly throughout the State, and hopes are very generally entertained that, in the event of a serious war, the President will make a requisition for troops on this State. There is no doubt that a splendid army could be raised in this State on a very short notice, which would number in its ranks many who have seen service already in the 'tented field.'"

THE St. Louis Democrat's Kansas correspondent says, "that the people have decided not to memorialize Congress for an enabling act, but to pass one for themselves, and frame a Constitution, which will be in effect the Topeka instrument, and submit it to a popular vote for acceptance or rejection."

A WOMAN SHOTS A MAN IN THE MOUTH FOR SLANDER.—Some three months ago a Mrs. Nancy Wood, of Port Jervis, Orange county, a woman having a husband and family, goaded to desperation by a man named Jonathan Eldridge, who boasted that he was her paramour, publicly shot him with a pistol, the bullet knocking out some of the fellow's teeth, and inflicting a severe wound. Mrs. Wood was indicted for an assault with intent to kill, and tried at the Orange County Court last week. The jury, after an hour's absence, returned with a verdict of acquittal, which was received with great applause by the audience.—*New York Tribune.*

REDSHIP MUSTAPHA MEHMET PASHA, the celebrated Turkish Reformer, died at Constantinople on the 2d ult., of apoplexy.

THE UTAH WAR.—There is now some doubt whether General Scott will proceed to California, as previously stated, to raise an army to invade Utah from the West. His departure for that destination is at least postponed, while Congress has called upon the President for information concerning the precise nature of the relations of our Government with the Saints, and the reasons, if any good ones exist, why any hostile demonstrations should be made against that people.

SUICIDE IN A SHOOTING-GALLERY.—Louis Beardsley, a young man twenty-eight years of age, a nephew of Judge Beardsley, and who was clerk in the office of the Secretary of State of Wisconsin, shot himself at nine o'clock Tuesday evening, in Lafayette Hall Pistol-gallery, this city. The deceased came into the place, and after shooting a round of shots, sat down for a time and said he would shoot another shot. The pistol was again loaded for him, when he placed the muzzle to his right eye, and discharging the pistol, fell dead upon the floor. It was some time before he was recognized. The young man had been stopping at the Metropolitan Hotel for some three weeks past, and for several days had been confined to his room from illness. About seven o'clock in the evening he was missing from the Hotel. He had been known to be subject to occasional attacks of mental derangement.

THE Banks of Savannah, Ga., are said to be taking measures for an immediate resumption of specie payments.

FATAL EXPLOSION.—A telegraphic dispatch from Cincinnati under date of Jan. 28, says: The steamer *Fanny Fern*, bound to St. Louis from Pittsburgh, with 400 tons of produce, fifteen cabin, and twenty deck passengers, exploded her boiler at two o'clock this afternoon, eighteen miles below the city. Fifteen lives are reported to be lost, including Captain Woodward, several deck hands, and firemen, and three ladies. The boat took fire, burned to the water's edge, and then sank. The clerks, Messrs. Dume and Rogers, were scalded, the former badly and the latter slightly. The Ohio and Mississippi Railroad train brought up thirty of the sufferers, fifteen of whom were wounded. The pilot, engineer, and mate were saved.

KANSAS PROSPECT.—A correspondent of the N. Y. Tribune, writing under date of Jan. 28, says: The Douglas Democrats held a caucus last night, and counted the Anti-Lecompton forces in the House. They make out a majority of seven against Lecompton; but they reckon upon men who, I know, will not vote with them. As things now stand, the Administration will have ten majority in the House on the Kansas question. The Union cracks the whip vigorously this morning, and the stragglers are falling into the ranks.

THE Postmaster-General has recently decided that if postmasters do not give publishers of newspapers notice that their papers remain in the post-office without being taken out by the subscribers, within five weeks, they are liable for pay.

AN agent is about to embark for Central America, under the auspices of a new society formed in Washington, for the colonization of Nicaragua. He intends carrying out with him the materials for a printing office, and to commence the publication of a newspaper, as the chronicle of the enterprise.

It is said that there has never been so large a number of convicts at Sing Sing Prison as now. There are about 960, males, and 90 females.

MAYOR TIEMANN has declared war against the model artist establishments of this city, and his squad of special policemen are doing their work.

A WRITER in the Boston Traveler estimates that the Atlantic Mills, by a forced sale of goods in New York, at auction, during the late panic, lost the nice little sum of one hundred and eleven thousand dollars.

SEVERAL journeymen carpenters of Bath, Me., have clubbed together to build a brig of 275 or 300 tons. The materials are furnished by different parties, and the mechanics hope so to sell the brig as to pay for the materials and receive pay for their labor.

A BRAVE GIRL.—The New York Sun of January 28 says that on the previous day, a fellow called at the residence of W. R. Merriam, 137 Franklin street, and wished to see the master of the house. The servant who went to the door, was a stout English girl, who had been, a few minutes before, using a rolling-pin, and still held it in her hand. She told the stranger that Mr. Merriam was not in, but he still wished to enter. Not liking his looks, she refused, and attempted to close the door, when he drew a long knife, and made a desperate stroke at her, and the sharp blade cutting off one of the buttons in front of her dress, and slashing the dress itself, was only prevented from inflicting serious hurt, by coming in contact with her corset board. The girl bravely raised her rolling-pin, and striking the ruffian on the head, felled him to the ground. She closed the door, and he, in a few moments, rose to his feet and made off.

ORANGES, green peas and new potatoes, are in abundance at New Orleans.

REV. R. H. SEELEY, of Springfield, Mass., has accepted the pastoral charge of the American chapel in Paris. He will sail for France, with his family, in a few weeks.

A LETTER from an officer on board the U. S. steamer *Powhatan*, states that ex-President Pierce and Mrs. Pierce had both improved in health, though the latter had suffered considerably from sea-sickness. The officers and crew were well, and the ship in fine order. She reached Madeira on the 27th of December, in sixteen days from Norfolk, after a rough passage, and was to have sailed for St. Helena on the 5th of January.

CAUTION TO OFFICERS.—A man named W. H. Erkenbrack, recovered a verdict of \$550 against Deputy-Sheriff John Friend, in the Circuit Court, Brooklyn, a few days since, for assault and battery, and false imprisonment. Friend, beside being an officer, keeps a hotel on the Coney Island plank road. The plaintiff stopped there one day, and it is alleged passed upon the bar-keeper a bad bill. Friend, upon learning this, started in pursuit of him, arrested and locked him up in Brooklyn. In making the arrest, unnecessary violence was used, and no complaint was preferred. Hence the suit and verdict.

LATER FROM EUROPE.

The screw steamer *Kangaroo*, from Liverpool on the 13th of January, arrived at this port on the 27th ult., and the Royal Mail steamship *Canada*, from Liverpool on the 16th ult., arrived at Halifax, January 28. By these arrivals, we have the following items:

Great and magnificent preparations were being made for the marriage of the Princess Royal to the Prince of Prussia, which was to take place on the 25th of January. The King of Prussia had determined to visit England to be present on the occasion of the marriage of his son to the Princess.

Satisfactory progress had been made in the launching of the *Leviathan*, and it was confidently expected that she would be afloat about the latter part of January, when the spring tides would be favorable.

The missing steamship *Ariel*, concerning which considerable anxiety had been felt, is reported all safe in the harbor of Cork, whither she had put back for repairs, having broken her shaft at an early stage of her voyage.

A LETTER had been received from the Cape of Good Hope, reporting the capture, by Her Majesty's ship *Sappho*, of a large slaver of about 1,000 tons burden, on the west coast. The slaver ran ashore to avoid being taken, and after throwing overboard about 800 negroes, her crew escaped to shore in their boats. About half of these negroes reached the shore, but the others were drowned: 400 more were also found aboard the slaver. The vessel was subsequently burned to the water's edge.

FURTHER intelligence from India confirms the death of General Havelock, but contradicts the report that General Windham's column had been defeated.

The garrison at Fattelpore was pressed by the insurgents, and they had abandoned part of their intrenchments, and taken up another and more secure position. A column from Delhi, under Col. Seaton, attacked a body of insurgents at Genowree, and defeated them, killing one hundred and fifty, and taking three of their four guns. Three British officers were killed and one wounded.

VERY severe weather had prevailed throughout France, but the cold had moderated.

ATTEMPT ON THE LIFE OF THE EMPEROR.—On the evening of Jan. 14th, as the Emperor Napoleon was about to enter the Opera House, a series of explosions occurred near him, and several persons were killed and wounded by flying projectiles, but the Emperor himself escaped unhurt. Some Italians were apprehended on suspicion of being the conspirators.

The market for flour and wheat in Paris was very dull; and trade generally, both in Paris and the departments, continued quiet, although showing signs of improvement.

Financial matters in England, France, and elsewhere, indicate still farther improvement.

Confidence was beginning to revive in Stockholm, in consequence of a loan of 15,000,000 francs, which the Bank was authorized to contract in France.

POPULAR HOMEOPATHY.

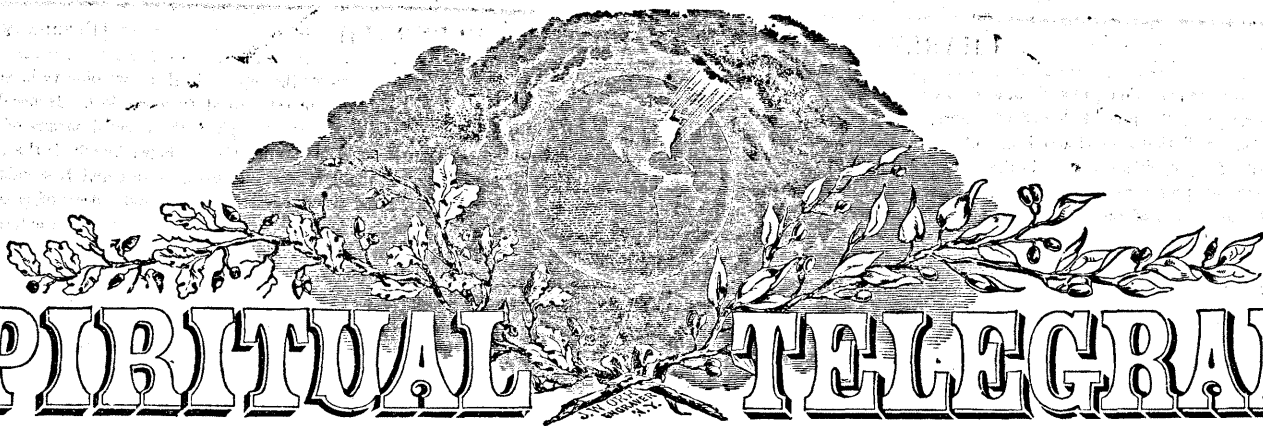
CROUP.—DR. WEISSE'S SPECIFIC REMEDY FOR CROUP (formerly Curtis and Wetse's). This is a new discovery. Nothing of a like efficacy has ever been found for this frightful disease. It prevents the formation of the membrane, and leaves no bad after effects. Children who had taken two phials of it were as well as ever, and seemed to be less liable to a recurrence of the affection. This REMEDY ought to be in every family where there are children. If given in time, and persevered in, it is a certain cure. Price Fifty Cents; one-third Discount to the trade. To be had of the proprietor, J. A. WEISSE, M. D., 28 WEST FIFTEENTH-STREET, New York.

MUSIC AT HALF PRICE.

FROM the WATERS' Catalogue.—A few days longer. Pianos and Melodeons at astonishingly low prices for cash. Second-hand Melodeons at very great bargains. Pianos and melodeons to rent, and rent allowed on purchase, or for sale on monthly payments, at the Piano Agency of HORACE WATERS, 383 BROADWAY.

HOME ADVICE.

A RECEIPT BOOK, just published by the HARPERS, contains, in the first place, Minute Directions for an Epicurean Style of Cookery; then the most Economical Mode of Doing Things, and closes with a Physician's Directions for the Treatment of most of the Ailments that occur in a family, the Bearing, Feeding, and Clothing of Children, and for every imaginable accident that can occur—Poisonings, Wounds, Falls, Sprains and the like. Nothing is so wanting to render a Comfortable Home as HOME ADVICE. Its study would not only give us the luxuries and comforts of life at the least possible cost, but save us a Doctor's Bill, in innumerable instances.



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 41.

NEW YORK, SATURDAY, FEBRUARY 6, 1858.

WHOLE NO. 301.

The Principles of Nature.

"SPIRITUALISM" AND CHRISTIANITY.

NUMBER TWO.

In a previous article I endeavored to set forth the marked practical difference between the Christians of the early Church, and those professing to be their especial representatives now. In doing that, I presented the fact that traffic, as an animating principle, prostitutes human character in whatever sphere, and especially so if carried into the spiritual sphere of Christianity, which more ultimately concerns the interior life. And thereupon it was found, that the Church of Christ presented a FREE GOSPEL, whereas the modern Church attaches a market value in dollars and cents to all its offerings; its votaries bartering their services for that which perisheth, and always carrying their wares to the market that gives the best return in this sort. In this matter it is very evident the primitive Church presented an example of perfect righteousness—of true devotion to God and humanity—while its assumed prototype, so radically different, necessarily falsifies its pretensions as being the true vine. I now submit that not only in this respect, but in all its doctrines and practices as a spiritual institution, (and let it be borne in mind, the spiritual is always the true basis of the material life with which it will precisely correspond,) the primitive Church presented a perfect order, the spirit of which is eternally valid, which no age nor people can outgrow and violate without the most disastrous consequences invariably resulting. I challenge the whole forces of modern intellectualism, rationalism, skepticism, or whatever you please to call it, to controvert this simple proposition. If it can be controverted, and the Gospel of Christ shown to be inadequate and inapplicable to human needs when made a living practical fact, then the sooner we find a substitute the better. If it can not be done, then the sooner we comprehend the whole scope and force of this Gospel, and adopt and adhere strictly to its fundamentals and details, the sooner we inaugurate the true life of humanity on the earth, the life of vital Christian fellowship of man with man, of the perfect magisterial sway of man over all the elements and forces of nature, so as to make the outward world perfectly subservient in use to her inspired Lord—the Regenerate Humanity—and of perpetual, loving devotion to Infinite Good, Beauty, and Truth.

We are now prepared to inquire, Is there any cardinal principle of that Gospel, now generally overlooked and practically ignored by those earnest humanitarian men and women to whom we are forced to turn, in our aspirations for a living future, after we have discarded the modern ecclesiasticisms as cold, sordid, and spiritless? I am reluctantly compelled to say, I think there is.

If there is any doctrine put forth in the Christian Gospel with particular emphasis, it is the doctrine that God is the exclusive source of all life, light and power—that in the Divine Being centers, and from him perpetually flows, all that can contribute to human good, all of which man may freely have, simply by conforming to plain but immutable laws, established with exclusive reference to the higher demands of his own spiritual charac-

ter. Equally emphatic and plain is it set forth, that by seeking, lovingly, faithfully, earnestly, wanting to be filled with Divine Good, as the infant yearns for sustenance from the mother's paps, at this divine fountain, through the Christ, the human will infallibly be made to overflow with the divine, and be the recipient of power, wisdom and love, in measureless degree. Does the human vessel want to be filled with sacred ichor, and become the medium of power, to command every element of nature to firm allegiance and faithful devotion to human good? It has but to come into divine communion with infinite power, through Christ, in order to attain thereto, and find itself exalted to the blessed work of receiving and pouring out to the poor and needy Heaven's libations in copious streams. God is the treasury of wealth to the human soul, and Christ is the mediator through whom to win and share the exhaustless riches of that treasury; and he that strives to gain access to that bounty by any other is spiritually a thief and robber. If Christianity is a vital element of humanity, this, its chief corner-stone, is never to be banished from the structure.

Now, wherein rests our apprehensions concerning the practical repudiation of this doctrine of Christianity by many, at least, of those professing to be Spiritualists? In this: the practice of going to human vessels for the relief of human needs, rather than to the Fountain—the only Source. The human Spirit is no less human when disembodied than when embodied in the flesh; and if we are to trust the general drift of the modern revelations through mediums, it is little less fallible, and often seemingly more trifling, mischievous and diabolic. Why, then, denounce our moss-covered ecclesiasticisms, spurn priestly and kingly authority, and turn about and apply to authorities equally unworthy, when, if there be truth in the Christian Gospel, we may, by simple, faithful conformity to its principles and spirits acquire unlimited and infallible power? God is neither mocked nor a mocker; which, being eternally true, it follows that he who faithfully seeks his wisdom and power can infallibly obtain them. To him who is made divine through living faith, and devotion to, the Infinite, the subtle forces of the universe are as playthings. His will operating upon those forces and elements can antidote the most deadly virus, cast out satanic influences, heal disease, and do thousands of miracles equally astonishing and equally rational and orderly. This alone was the witness and the power of Apostolic Christianity. Its devotees never instituted necromantic incantations and jugglery in behalf of the Gospel. Their miraculous exhibitions of Christian power were always directly practical as ministering to physical and spiritual wants and needs; and no authority was recognized, and no power sought, only directly at the throne of God himself. This was the source of their inspiration and power; consequently, they had no doubtful, trifling, perplexing and unmeaning messages to deliver; but instead, have given the world a record in the light of which all mere human natural knowledge pales as rush-light in the blaze of the noon-day sun. They not only sought and obtained power to do, but wisdom to declare, the whole truth and nothing but the truth. Error, falsehood and pantomimic tom-foolery never

made a part of the food they distributed to the earnest souls that sought immutable truth through the Gospel. They presented the measure of salvation, and then poured out therefrom streams of overflowing grace and wisdom; and being thus fortified with the Almighty and Invincible, their messages were positive and truthful, often, indeed, covered with bold and glowing figures, such as the highest Christian ideal naturally inspires. We profess no blind reverence, nor do we ask it from others, for the personal. But having hearty sympathy with what we deem the most important truths ever presented to mankind, we can not but admire those men so faithful and devoted, while we revere and worship, in some frail degree at least, the Power that was their Shield and Buckler. We neither deprecate nor condemn rational conversation with worthy intent, either with present or departed Spirits, if they come within the pale; what we deplore, is a seeming substitution of intermediaries between the soul and God, that tends to interrupt and distract the currents flowing thence, and to deny, practically, God and his Christ, when the Divine is more than ever needed by man to regulate the growing sense of freedom, and to direct it so that it does not run into license, and so repeat, for the present era, the lessons of the past through judgments that must forever overthrow that which is not built in the Lord. We care not what agencies are employed as mediums from the Eternal to our souls—whether Paul or Plato, Shakspeare or Franklin, or even Judge Edmonds' Spirit-pupil, who professed to be the "old Devil" himself; let us adopt the Christian method, at least till a better one is demonstrated, and seek truth, power and wisdom, at the exhaustless Source whence shams and falsities are never issued, and where the piteous cry of the soul famishing for bread is never met with a serpent.

If our earnest and truth-loving Spiritualist friends will organize true Christian circles, animated with supreme love and faith and devotion to God as the exclusive Being—the Power, the Life and the Love of the universe—we venture to assure them that they will get nothing but pure coin for every draft they present. Let them renounce Tom, Dick and Harry, and address their earnest petitions to the Heaven of Heavens through the mediator; then, whoever or whatever may be employed as the agent, the result shall be positive and reliable, else God is no God, and his Gospel is a mockery. The petitions of such a circle will invariably be, "not our will but thine;" for true Christian faith always recognizes the rightful supremacy of Divine Wisdom, and humbly bows thereto.

It is promised that two or three such, as a perfect unity in Christian faith, shall command the Divine presence, and where that presence is and reveals itself, there are no taunts and jeers and disgusting distortions. I have no doubt that Christ with his twelve chosen disciples presented the most perfect spiritual circle the world has yet seen; nor have I more doubt that it was presented as a pattern circle. The character of these personages may be learned from their history in the New Testament, and also by consulting Cruden or other authority as to the meaning of their names. Conforming to this standard or pattern, being sure to have the circle faithful and true to God and humanity, and there

is no limit to the power for good pertaining to such an organization. Before such a circle, with the present degree of culture, refinement and aspiration for all that is good and beautiful, the mountains of error would fast topple and vanish in the golden sea of Truth; and Cambridge professors would be shorn of their last lock, and left without a speck of earth on which to base their weary feet.

Let me, in closing, commend every Spiritualist to a more real recognition of the Christian Gospel; for, if Spiritualism were pursued in this spirit in the hearts of those earnest and truth-loving men and women, it would soon prove an evangelism that neither death nor hell could withstand. In the record of that Gospel will be found more than is often recognized as most interestingly pertinent thereto. The fact as displayed in the Acts of the Apostles is especially significant, namely: they invariably fortified themselves for every mission of any importance with a "circle" or a combination of power. Many of those devoted ones were simply ministering Spirits, angels, or messengers, attending the principal speaker and actor who seemed to be reliant upon the power of the circle, united in faith and will, for the performance of the noble deeds and truthful words uttered. Three or four of them together were invincible to the power of skepticism, and the malignant hostility of satanic lust and passion.

I have thus endeavored to criticize some of the aspects of Spiritualism in the light of Christianity, which I deem the best standard of true Spiritualism that can be presented; and I wish particularly to urge that, if that which now presents itself as the real Christian verity which reigning ecclesiasticisms have professed, but failed to embody, would make good its pretensions and establish itself as a living thing, it must rigidly adopt and maintain a practice consistent with such pretensions. W. H. K.

NATURE'S DEFINITION OF HER LAWS.

NUMBER ELEVEN.

My effort on this occasion will be to show that man, as a human Spirit developed in nature, is finite and mortal, and that the interior Divine life, or soul in man, is the child of heaven, and not of earth. In other words, that the immortal Spirit consists of dual intelligences, one being the external animal, finite selfhood, and ultimate of Nature, the other being the interior, Divine and immortal selfhood—a personalized emanation and child of God, born only in the Spirit spheres. It will thus be seen that I use the terms Spirit and soul as referring to distinct personalities, and I ask that this be kept in mind by my readers when digesting the argument in support of my position.

Let us now consider the point of alleged duality. If man has, as is generally conceded, an interior and an external, a Divine and a human, an immortal and a mortal nature, in what consists this distinction? and is it descriptive of him as an entity, having consciousness as an identity, or descriptive of two distinct conscious identities existing in union as one organized entity? The solution to this covers the whole subject, and its consideration involves the origin and constitution of these distinct and opposite natures.

That I may present my views more intelligibly, let me briefly state what I understand to be the constituent nature of a disembodied immortal Spirit-man. I suppose the Spirit of Benjamin Franklin is an entity, consisting of: First, A physical body organized in the human form. Secondly, I suppose that this body is pervaded by an indwelling animal life which, as a conscious identity and selfhood, is inherently endowed with a faculty to observe phenomena in external nature, to remember the same, to compare present with past experiences, and to deduce conclusions or knowledge therefrom. Thirdly, That there is also in him as such conscious identity and entity, or human Spirit-man, an interior, indwelling, immortal life or soul which, as a distinct conscious identity and selfhood, is inherently endowed with the attributes of inexhaustible but undeveloped wisdom and love. Thus regarding the Spirit of Benjamin Franklin, I suppose he is, as an animal Spirit-identity, subject to impressions by surrounding conditions in nature, and liable to their influence in his intellectual apprehensions and estimates of truth except as his external selfhood becomes passive to the guidance of his interior selfhood, and receptive of its teachings. I suppose his interior selfhood or soul is wholly dependent on the uses of his external organization for any cognizance of external things in Nature, and can only through such use develop and express its innate attributes of wisdom and love, while I suppose a passive assent of his external animal selfhood to such uses is a condition

of the soul's ability to give forth expression of itself as the means of its development.

Now let us test this hypothesis of the Spirit and the soul being distinct identities, by our experiences, and see if we may not thus also find a key to the distinction between our reasonings and our intuitions. We ask and answer ourselves questions. We, as learners, ask ourselves where the path of duty is; whether we may, in disregard of it, gratify our own desires, etc.; and we, as teachers, respond thereto. We at times experience within ourselves a strong, continued contest between our earnest desires for self-gratifications within our reach, and a protesting remonstrance thereto because of the wrong to others involved therein. When we experience in this contest the eventual triumph and gratification of these selfish desires, we find the protesting remonstrant will at times still rise up in renewed condemnation thereof, but we never find its assenting thereto. When we analyze these experiences, it would seem that questions, answers, desires and remonstrances are not, in themselves, personalized identities, but only expressed functions of mind and will, belonging to a personal identity.

Thus, we are brought to consider the possibility of one individualized identity, giving earnest and simultaneous expression to two directly opposite and antagonistic desires, and to simultaneously exert two directly opposing wills involving contest, and the eventual triumph of one. We have no explanation of these experiences, unless we accept them as evidencing the dual personalized intelligence in man, as already suggested and affirmed. If we accept this duality, then this matter is easily solved, and we can thus intelligently appreciate the general teachings urging us to cultivate the habit of our ever-seeking council from our interior selfhood to find the path of duty, and for support to walk therein.

But it is said that man is not only the ultimate of nature, but he is also a miniature universe, and an epitome of all below him in creation; and it will naturally be asked, if man is thus dual in his selfhood, which branch of his dual nature constitutes this ultimate? A solution of this question presents for consideration the distinction between them and their respective origins.

I respectfully submit, first, That in man as the ultimate of nature, we should find represented and combined the several forces and forms below him, of which he is said to be an epitome. Second, One only of these selfhoods can be said to be nature's ultimate. Third, If the external Spirit-man is the ultimate and epitome, then it follows that the interior soul is not a development of nature; and this I beg to affirm distinctly here.

Let us see, then, in which selfhood we can find represented the forces and forms of nature constituting him a miniature universe. We have no experiences by which we can form a tangible conception of the existing constitution of the "interior" life or soul; hence we can have no data for accepting as true that in which is represented and combined these forces and forms. But when we regard the soul as the interior, indwelling resident and occupant of the Spirit-man or entity, and hold this Spirit-identity to be but an organized and material form developed in nature, we can intellectually realize the absurdity of the idea that this indwelling occupant is a miniature universe, contained and confined within such material organization, unless we are prepared to assert the strange idea that that which represents the whole is contained in a part, and that an infinitesimal part.

If we consider the character of man in his external or animal selfhood, as a Spirit-identity, we can realize that in him are beautifully blended and represented the forms below him in nature's kingdom, while in him as a conscious entity, we can find present the varied appetites, passions and instincts of the animal forms below him. Thus we can view him in his external selfhood as an epitome of all below him, and I respectfully submit that only in reference to his external selfhood can we do so. Let us, then, for the present, assume the external selfhood to be both a Spirit-identity and nature's ultimate, and see if we can not still account for the existence of the soul as a still superior intelligence and entity. To do this I must briefly recapitulate some previously argued views, for the details of which I beg to refer to former numbers published in the TELEGRAPH. I therein argued that all the organizations in nature consist of matter, form and life, and that in these only could be identified a manifestation of the attributes of nature's Source and Author. Hence, if we realize and ascribe the existence of these organizations to the decree and power of that Author, we must look thereto for the manifestation of his attributes.

When we thus appeal to them, we observe in each and all unfoldments an established form-principle. Hence I infer that established form-principle is the decreed means of evolving creation. We also find that an indwelling life is the actuating cause of the unfoldment of germ-entities, and is seemingly the manifested power executing the devised process of creation. Thus I conclude that Form and Life as exhibited in external nature, are but individualized manifestations of the wisdom and will-attributes of God. Hence, if the external Spirit-man is nature's ultimate, as suggested, then he is but an organized entity in which these two attributes are the most perfectly manifested and united, the difference between man and lower animal forms being only in degree of manifestation and unfoldment.

If life individualized in lower animal forms could give immortality thereto, then, when it would leave those forms, it should not only do it as a Spirit animal entity, but forever exist as such in the interior world. But this would preclude its progression from lower to higher forms—from chaos unto man—while the theory that life does so progress ignores any immortality to the physical bodies it for a time is individualized in. Thus it seems that only in the immortal Spirit is there this individualized soul which alone can confer perpetuity of being to the material organization it dwells in; and if so, it follows that if man is dual, then his external or Spirit-being, or selfhood, is both indebted to, and dependent on, the presence of the interior soul selfhood for a perpetuity of existence as an organized Spirit-entity.

Then what is the origin of the interior "soul," and when and how does this associated union occur? If I can intelligently meet this intricate question, I feel that I may obtain the assent of some of my readers to the general views embodied in my argument. Whether I can do so or not, I must refer to their judgment. I must again briefly refer for details, to premises previously submitted. I defined "conception" to consist in a literal union of a life-principle or entity with an undeveloped germ-form. I quoted phenomena to prove this definition, and to show that there is a law of "conditions" governing such union. I also endeavored to show that the male principle is the medium for organizing and supplying germ-forms, and that the female principle is the medium for receiving such germ-forms, and supplying the life-principles to unite therewith. I also assumed that the prompting motive of creation was Love's desire of offspring, and that creation is the means for attaining the needed conditions for Love's desire being consummated.

Referring my readers thereto, I will proceed to apply the principles therein affirmed to test the following proposition, to wit: That the union of immortal life-principle or soul with animal life-entity, or Spirit-entity, occurs in the interior or Spirit-world; that this union constitutes conception and the birth of an immortal Spirit-entity; and that this conception results from the perfected animal Spirit being an ultimated germ-form which unindividualized immortal life-principle has affinity to unite with, and individualize in, as an identity or soul, and this occurs there because the conditions needed for such union there exist. This will be better presented, however, in considering how it there occurs; and the exposition of this involves the following propositions: First, Life being individualized in any animal form, when withdrawing therefrom, it passes into the Spirit-spheres as an organized entity, and there for a season exists as a Spirit-animal. The organized body of such Spirit-animal being material, is there subject to decay and death, whereby the life-principle so individualized being destitute of any connection with a body to manifest itself in, is attracted unto earth to obtain in external nature an union with a kindred germ-form to again individualize in.

It is thus that life, when once individualized as an entity in the vegetable kingdom, enters on its mission of progression, ultimately only in the perfected, human animal Spirit-man; and it is submitted that no other tangible theory does or can explain the assumption that man is nature's ultimate, and an epitome of all below him. Progression, of necessity, involves the oft re-appearance of life-entity in external nature, until the ultimately perfected form is attained; but on this hypothesis it is apparent that when life individualized in the perfected human animal form, leaves the earth-body and passes into the interior world as an organized and conscious Spirit-man, a decay and dissolution of his Spirit-body would leave his life-principle—that which exists as a conscious entity—destitute of the means of manifesting itself, while there would be no higher form-principle in nature or earth, for its re-appearance to individualize and farther progress in.

Life-entity thus severed from connection with a material body, would be substantially an unconscious, though living, identity—an organized mind-form and entity, adapted for unindividualized immortal life-principle. Thus, as in lower nature the male principle is used as the medium for organizing and supplying germ-forms for animal life's currents to unite with and individualize in, so all nature is the appointed medium for organizing and supplying perfected germ-forms of mind for soul-principle or immortal life-currents to unite with and individualize in.

As in lower nature the seed germ-forms must be placed in a position conforming to the law of conditions to allow the union of animal germ-life with form, as a conception from which germination may result—so the perfected seed-germ, or animal mind-form, must be placed in a position conforming to the law of conditions that an union of germ-soul with animal mind-form may occur as a conception from which may germinate the individualized immortal soul, or child of Deity.

We have thus in the interior world, or "Heaven"—what? a finite, disembodied, animal life-entity existing as an organized mind-germ, in which the immortal life-principle has individualized as an indwelling soul. This mind-form or animal life-entity, so inhabited, must needs have a physical body to dwell in—also as the necessary means for manifesting itself and unfolding its innate faculties in; and to procure such it must seek it in external nature. Hence it must obtain union again with an undeveloped germ-form to individualize itself in, by and through nature's laws of generation. It thus again reappears in earth's highest and ultimated form—human Spirit-form—whereby it attains unto an organized human Spirit, which forever will exist as such by virtue of the indwelling immortal life, personality or interior soul.

Thus I submit that the union of Divine and human life, or soul and Spirit, occurs in heaven; that this union only occurs when the animal life-entity has progressed to the form of a perfected organized germ-mind adapted for immortal life; hence that our external or animal selfhood is a perfected created Temple in which Deity dwells as a Soul, and therefore only when the human animal-form was perfected and finished as such temple, did immortal life flow into it, and dwell in it.

If we believe that man as a development of Nature was born in a germinal or undeveloped condition, and has been the subject of a gradually progressive unfolding, involving long ages of the past, then I infer that human animal Spirits during those ages were but imperfect and partially-developed mind-forms, destitute of the relations adapted and needed to attract the inflow of immortal life or soul; and in harmony with this inference, I assume that this lower animal kingdom must, in time, have culminated and become the basis and source of a higher kingdom, or the human Spirit-kingdom, representing the perfected ultimate form. Therefore, I have denied that immortality is an element inherent in man during the infancy of the race on earth, and also as belonging to the lower types or races of man at this time—regarding such as but rudimental forms of human animal life, and links in the chain leading progressively up to Nature's ultimate.

While the scientific world persists in alleging that germination of the seed-wheat presents a reappearance of the life-germ contained in the grain when planted, the savans can not accept as true the principle alleged as operating in it, and constituting a conception from which germination results. But when our savans can agree that it is permitted to the human mind to so learn and comprehend the alleged mysteries of Nature as to mentally perceive the law under which life not only individualizes, but also unfolds itself in material organizations, they will consent to allow that their theory of germination finds its refutation in the fact that it is in conflict with the conceded progression through which Nature's advancing unfoldments have been successively born. Then they will perceive the profound truth and principle embodied in the teaching of Jesus: "Except a grain of corn fall into the ground and die, it abideth alone; but if it die, it yieldeth much fruit"—a teaching disclosing the law that death is a transition of a something from a lower to a higher condition of being, and therefore a means of progression. As truth is an unit, and all principles are true, and all Nature's laws are but principles in action expressing truth as the will of God, if we can find in the phenomena of seed-grain germinating when placed in the conditions necessary therefor, the operation of a law requiring union of life with form to constitute conception, then we have the law or principle to explain the union of Divine

and animal life, or the conception and birth of an immortal Spirit-man.

I have now closed my efforts to present Nature's Definition of her Laws. I am much indebted, Mr. Editor, to your manly liberality in giving me the hearing through your columns. You have done your duty; I have tried to do mine. I fully realize that but few, if any, agree with me fully, if at all, in my reasonings. Let time decide thereon, for this is an age of mental unfoldment, and I am content to abide its verdict. If, however, I have your approval, I will be happy to offer a few brief arguments to show that the Old and New Scriptures can be intelligently construed in harmony with the doctrines I have urged, and that the sayings and teachings of Jesus, particularly in reference to himself and the effects of his advent on the condition of the then existing world, find their most consistent and intelligible interpretation in considering him as the first of earth's children in whom was united these dual selfhoods, or divine and animal life-entities, constituting him the *then* only begotten of the Father the elder of many brothers, a manifestation of God in the flesh, and the Adam of the human Spirit-kingdom. K.

MEDIUMSHIP.

There are two degrees of mediumship observable in the current Spirit-manifestations of the day, the physical and the spiritual. When the Spirit of man is not sufficiently developed as to its internals to come in conscious connection with the Spirit-world, the physical organisms of susceptible persons are seized upon by the Spirit desiring to communicate, and subjected to the control and use of such Spirit; while the mind or ruling power of the medium is held in check, the will is chained, and the control of the physical organism is taken from him. The communicating Spirit now uses the medium's organism through which to express his own thoughts or perform the desired acts. Also, the magnetic emanations from the medium are used to produce sounds, turn tables, play upon musical instruments, write without hands, etc. This is, of course, the lowest or rudimental mediumship, and may exist in great perfection where the intellect of the medium is of an inferior order, and very little developed.

A higher state of mediumship is that of the Spirit while yet in the form. It consists in the opening of the Spirit's senses, in the person's intromission into the realities of the Spirit-life, wherein he learns the actual existing facts as they are in reality, by vision or otherwise, sensing them, as by hearing, feeling, etc.

In this state of mediumship, the medium's Spirit is present with the Spirit-world as to condition, and communicates directly with the wisdom or love spheres to which he is admitted; sometimes with individual Spirits or angels, sometimes with the general influence of the particular society of which he, for the time, is a member. The facts thus learned he communicated to the world through his own organism, over which he retains complete control. This state of mediumship depends upon a certain degree of spiritual development, sufficient to liberate the Spirit from its subjection to the animal nature. It grows out of the advancement of the medium's Spirit to the spiritual state. This kind of mediumship is thus a step in advance of physical mediumship, in that the medium advances to the Spirit-world, as to state or condition, while in physical mediumship, the Spirit-world descends to the medium.

The reliability of this mediumship depends on the innate truth of the medium, on the purity and perfection of his spiritual perceptions, and his capability to receive and impart correct and truthful impressions. Hence, to be useful as a Spirit-medium, one must be cultivated as to intellect, and well developed as to the moral nature. The mind must be sufficiently developed to comprehend the wisdom of which he is to speak, and the moral character must be sufficiently elevated and pure to sympathize with the truth and elevated moral purity of the higher spheres.

It is evident, then, that the communications received through this peculiar form of mediumship, while they will be of a more exalted nature than those received through the other, will be more or less characterized by the medium's own habits of thought, and the vividness with which he receives impressions from the objects which he senses. Where the mind has been thoroughly disciplined, and the habits of thought are calm, cool, and well regulated, viewing things in the light of simple rational truth, the revelation will be correspondingly correct and reliable. Where the imagination is vivid, always accustomed to view things in the glow of an effulgent fancy, ever painting its objects with the brilliant hues of an ardent enthusiasm, the developments will be

of a correspondingly brilliant, overwrought, wild, and ecstatic nature. All will bear the aspect of a fairy tale, or will be illuminated with the golden light streaming from the radiant hills of paradise.

The relative value of these different states of mediumship can not be ascertained by a comparison of one with the other, nor can the value of one be determined from the stand-point of the other. Both are of use in the inauguration of spiritual intercourse—in the opening of a commerce of thought and truth between the visible and the invisible worlds. Each has a use to subserve, which can not be performed by the other, and each is alike good in its sphere.

The first or rudimental mediumship has for its province the convincing of the world of the reality of man's continued existence after the dissolution of the physical form. It appeals to man's external senses, addresses itself to his outward consciousness. It reduces to the certainty of actual sight, touch, and hearing, the existence of invisible powers and intelligences; and it identifies these intelligences with persons who have once existed in the form, who have mingled with us in the fire-side circle, who have been the objects of our trust and confidence, and on whose bosom the wearied head has been pillowed when the bitterness of deep grief has overwhelmed us, and the storm of a pitiless fate has shaken our firmest hopes. It is a means by which one may meet again the tried friend, to hear once more the well-known voice of a departed loved one, and to almost clasp again the one around whose soul the tendrils of the whole being were entwined, and whose flight to the unknown land was attended with the heart's deepest grief. Surely once again to come face to face, and soul to soul, with the "loved and the lost," is a glorious privilege; and cold must be the heart that beats not faster with its enjoyment.

But valuable as is this first plane of mediumship, it satisfies not the thirsting, progressive Spirit. Its plane is the outward, the sensuous, the material. The inmost Spirit thirsts for something higher—more in accordance with its refined nature. It longs to embrace those friends, to drink in a *knowledge* of their presence, to see their well-remembered smile, and hear the music of their unforgotten voice. It asks that the stream of love may flow to its thirsting lips unstained by any intermediate earth-channel; that the rays of wisdom may fall upon its head undimmed by the darkling glass of human imperfection. It sees within the outward shell the inner life-germ, and it wearies of the cold, hard, materialism of the mere outward universe. It thirsts for the influence of the Divine—of that water of life that flows unseen, unfelt, unheard by the world without, but refreshes the inmost Spirit.

To satisfy these demands of the Spirit, a mediumship on its own plane is required; a spiritual mediumship, an opening of the gates of the heavens to the trembling gaze of the Spirit-eye.

This mediumship is becoming more and more in demand daily. It is destined to supersede the mere rudimental form, as the world becomes less material and more spiritual. The Spirit-world first descended to us, but it shall at last raise us upward to itself. It came to us in our darkness, in our misery, in our crime; but it shall lead us to its light, to its joys, to its love and purity. It found us incased in a shell of most stubborn materialism; it entered our walls, and pointed out to our wondering gaze green fields, sparkling waters and beaming skies, far beyond the walls of our imprisonment. We required evidence that could be seen, felt, heard, that the soul, loved here and lost to us, lives still yonder, loved and loving ever; and it poured into our lap an overflowing measure of testimony. As yet we have scarcely ceased wondering at the astonishing demonstrations granted to us. But now it invites us away from our dungeon; it opens the door of our prison, and would lead us away to those green fields and glorious skies.

Let us go forth in glad response to this call. Let us all, and mediums especially, cultivate truth and purity of soul, developing with untiring endeavor the spirit of love, of meekness, of gentleness, and of wisdom. Let us free ourselves from the love of the outward, the material, and cherish the desire for the higher and holier life. Let us step forth into the perfect liberty of Spirits set free from dogmatic creeds, partial philosophies, and cold, withering self-worship, and worship the Invisible, the Lord, the Father of all, whose wisdom is boundless, and whose love is deeper than all depths, higher than all heights, and exhaustless as are the years of eternity.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, FEBRUARY 6, 1858.

THE ENDING AND BEGINNING.

A brief exposition of the law of *cycles*, as affording a clue to the explication of periodical conditions and phenomena occurring at intervals measured by minutes, ages or millions of years, according to the specific departments of creation to which they belong, may be found in our article entitled "Pending and Future Changes," published in the TELEGRAPH of January 16. It was hinted that this law of cycles, on the hypothesis that the present age marks the close of some grand period, would show the cause and appositiveness of the numerous independent though concurrent prophecies that have been uttered within the few past years, concerning some grand approaching crisis that would be revolutionary in respect to all the ecclesiastical and social affairs of the world; and that the same would also account even for the present general outpouring of spiritual influences, through the medium of which these prophecies have been uttered.

As a comparison was made in our previous article between the Adamic, the Noachian, the Mosaic and the Christian ages, as correlative cycles, having their corresponding beginnings, intermediate stages and endings, it is necessary to the integrity of our proposed argument, that we should here meet the objection which has often been urged, and will be urged by professing Christians generally, that the dispensation of the present external Christian Church was never designed to end, or to be superseded by another—it being assumed that this in itself is a perfection, and hence a finality, while all previous dispensations were but types and shadows pointing to it, and as such designed to be done away when the anti-type should have been realized.

On this vitally important point, the following remarks may be offered: It is admitted that all truth is *eternal*, and hence, as to its essence, unchangeable. We thus not only admit, but offer it as a cardinal principle of a true faith and philosophy, that no revelation from the Divine Source of all Truth can ever undergo any change as to *essential nature*, however it may be *amplified* and carried out into *particulars*, by supplemental revelations. It is also submitted to the interiorly perceptive mind, that as the divine vitalizing and formative energy must necessarily be present and active with each *inferior* plane of creation, in a degree *corresponding* to that specific plane, so, as a formative and directive power, God must have been present as to his intellectual and moral nature, with the intellectual and moral plane of humanity, even at its first discreted formation. If it is admitted that there is a God, and that he is the Source of all orderly existence outside of himself, the foregoing proposition, on reflection, will be recognized as self-evident. In accordance with this, we hold that not even the first human generation of definitely constituted and receptive intellectual and moral natures could have passed away without being made the recipients of an intellectual and moral dispensation, or *revelation*, externally embodying, or epitomizing, the *generals* of all truth and good, and containing in its *interiors* arcana as infinite as its Infinite Author. Accordingly, in the light of the laws of correspondential or representative expression, as generally employed in ancient writings, we are prepared to maintain that the *same essential principles* are interiorly involved in the more ancient records of God's dealings with and teachings to man (including those which apply to the antediluvians, to the immediate descendants of Noah, and those which apply to the subsequent Jewish nation), that are set forth in more completeness in Christianity. And this view is in exact harmony with the declaration of Jesus, that "heaven and earth shall pass away before one jot or one tittle of the law (of Moses) shall fail"—meaning, of course, the law in its interior principles and import, and not in its external *forms*, which latter have long since ceased to be applicable.

It is admitted, then, that Christianity as to its *essence*, never can come to an end; and we at the same time maintain that the identical principles involved in *each previous general dispensation*

of Divine truth and good, are equally eternal and unchangeable. But there are two general reasons why this *dispensation*, or the *providential form* of presenting the truth and good which constitute the essence of Christianity, should be subjected to the same law of cyclic change which has applied to all previous dispensations; and these reasons are, first, the conditions, and even the genius, of humanity are constantly undergoing those *changes* which must finally render a changed form in the dispensation of truth desirable as better adapted to human receptivity, as well as to newly-developed wants of man's moral nature; and secondly, the secular human corruptions of established forms of doctrine and spiritual guidance, are such as to require occasional renovations in order to preserve the vitality of the Divine moral and spiritual government itself.

We may add to this, that nothing can be more plain than the numerous prophecies and foreshadowings in the *New Testament itself*, of a future "*falling away*" from the purity of the Christian faith, of the development of "*Anti-Christ*," and of a second coming of Jesus Christ to renovate his kingdom, and establish a *new Church*, called in the Apocalypse, the "*NEW JERUSALEM*." These prophecies and foreshadowings are so familiar to every reader of the New Testament, that it is only necessary for us to call attention to them to show that some future grand and revolutionary crisis in the Christian Church was among the cardinal themes of the primitive teachings of the Christian dispensation itself.

It being thus, as we conceive, fully established that the Christian dispensation is not exempt, and was not intended by its great Founder to be exempt, from the law of *cyclic change* which applied to the externals of all previous Divine institutions, and which is exemplified in all other departments of creation, the question occurs, Is there any evidence, aside from the uniform burden of innumerable recent prophecies, that we have now arrived at the close of the old Christian age as to its externals, and at the beginning of a new dispensation, form and development of the same eternal, Divine principles? If the development of Anti-Christ in high positions of spiritual influence; if the prostituting of religious professions to purposes of pride, ambition and worldly gain; if the erection of cold, lifeless forms of sectarian dogmatism, in place of a warm, living and universal charity; and if the general destitution in current religious forms and ceremonies, of that vitality and power which can stir the conscience and generate the image of God in the soul—if all these features of present moral and ecclesiastical conditions possess any significance as "*signs of the times*," then we have but little need to look much farther for evidence upon the question how far we are from the close of the *external* Christian dispensation and Church, and the institution of a new.

As an evidence *à posteriori* that the cycle of old, conventional, and (as we believe) corrupted Christian theologies is now rapidly drawing to a close, we need only refer to the "*signs of the times*" presented even in the *phenomena* of the spiritual manifestations now existing, and which, if *real* (as no one can successfully dispute that they are), must of themselves compel most essential changes in all current sectarian modes of interpretation and philosophizing on spiritual subjects; and this radical change in the received doctrines pertaining to these and associated themes, must in time work corresponding changes in external institutions.

Some deductions from the analogies of events characterizing the close and beginnings of previous dispensations, in respect to certain developments which may be anticipated as now nigh at hand, will receive attention in a future article.

A NEW AND WONDERFUL MANIFESTATION.

A gentleman, writing from Beloit, Wisconsin, informs us that a married lady of that place, who is a spiritual medium, and is often used for healing purposes, recently visited a picture gallery for the purpose of having her likeness taken. The artist, in removing the plate from the instrument, discovered, to his utter confusion, that he had taken an impression of another face, differing entirely from that of the lady before him. In his momentary fright at the astonishing mistake, he very imprudently rubbed out the impression, and thus destroyed what would have proved a lasting proof of the actuality of the phenomenon.

The lady soon after went to a second artist, who succeeded in taking her likeness, together with that of *another person*, who appeared to be looking over her shoulder. This second figure

not being discernable to the external eye of the operator, had the effect to frighten him from his propriety, and he too hastily cleaned the offending plate, as if the fact could be annihilated by simply destroying all evidence of it.

Our correspondent asks, if these were not portraits of the medium's "*familiar Spirits*?" We should say yes, decidedly "*familiar*;" to usurp her place in one case, and to lean so closely over her shoulder in the other!

We would suggest to the lady medium, that if either of the above-mentioned phenomena should again occur, she should endeavor to have the plates finished in the usual manner, and preserve them as invaluable evidences of Spirit-manifestation.

Any farther information upon this subject, either from our correspondent, the lady or the artists, will be very thankfully received at this office.

MRS. HATCH'S LECTURE ON MEDIUMS.

A fine audience, both in numbers and in intelligence, attended Mrs. Hatch's Lecture at the Stuyvesant Institute, on Tuesday evening of last week. A committee chosen by the audience, selected the following subject for elucidation: "*Do mediums speak the thoughts of Spirits, as generally claimed by Spiritualists?*"

After offering a most eloquent and impressive prayer, Mrs. Hatch commenced her address by defining the several meanings attached to the word "*Medium*." She averred that all mediums are measurably imperfect, and that all communications whether conveyed from man to man, or from Spirit to man, must of necessity be more or less tinged with the mental proclivities of the medium. Phrenology conclusively teaches this. It is impossible for Spirits to convey clear religious ideas through a medium whose religious organs are in a low state of development. A person who has no poetry in his soul, can never be made the vehicle of poetical inspiration, or at least not until the dormant organs are aroused to activity, and consequent susceptibility.

So of every distinct class and order of intellectual communications. If you wish for scientific teachings from the Spirit-world, seek a medium who is scientifically developed. If you desire religious light, go to a medium of religious aspirations. If you desire merely physical manifestations, you must seek those through whom such demonstrations are made. The raps and the tippings and moving of tables may be produced independent of the mind of the medium. The arm may be moved, and writing may be executed, but if you get a sentence or a paragraph involving thought, you may be sure that it has to ripple through the medium's mind before it reaches you. Spiritualists claim too much, when they affirm that Spirits can enunciate thoughts by the mere mechanical control of media, and without in any way using their minds. Physical manifestations may be thus produced, but intellectual demonstrations, never. There is no need for Spiritualists to go behind the facts, and exaggerate even truth itself. If they would test this matter conclusively, let them consult a medium who is an indifferent speller, and though a Johnson or a Webster may communicate, they will find, if their theory be true, that the distinguished lexicographers have forgotten how to spell correctly since their advent to the Spirit-world.

There is a class of mediums whose organism is so peculiarly refined that they are elevated to a high sphere of perception and reception, and become, as it were, enveloped in an atmosphere of spirituality, and their susceptible organs being stimulated by the inspiring aura, they speak their own highest truths. Such are confessedly the best mediums, and are the most reliable, for they possess the power to enter into immediate *rapport* with the highest intelligences, whether of Spirits or men.

Mediums are not a distinct class of persons. All are mediums in a degree, and all may improve their powers by paying less attention to their material, and attending more to the cultivation of their spiritual, natures.

In answer to several questions from the audience, Mrs. Hatch replied that Spirits do not see material things as we see them. They see the conformation of a table, and the elements of which it is composed. They see not only the conformation of the flower, but its fragrance also.

An infant going to the Spirit-world continues to grow and to develop until it reaches adult age. Its *physique* then being perfect, it has no need to grow farther, but its intellect may forever progress.

Food has much to do with spiritual developments. Heavy, gross diet retards progress; while simple, ethereal substances, being

more readily absorbed, give the Spirit room and verge enough to follow out its instincts and increase its proportions.

Children are educated in the spheres much the same as on earth. There are thousands of Spirits whose highest delight is to seek the defenseless and the ignorant, to teach them the laws of their being, and to guide their tottering feet up the smooth acclivity of progress.

Persons on entering the Spirit-world recognize their friends as readily as they would in this world. There is a sphere of individuality attending every person which is distinguishable by Spirits, much more readily than by mortals.

Life in this world is advantageous to man; if it were not so, God would not have placed him there.

The intelligence controlling Mrs. Hatch, declared that her *mind* was not present in her body, but was on a visit to her mother, who lives in the western part of the State. The mother is sensible of her daughter's presence, and the medium when she recovers her consciousness will remember having visited her mother.

SPIRITUAL PHENOMENA IN THE CHURCH.

We are indebted to a kind friend for the gratifying intelligence that the Spirits are moving among the people of Poughkeepsie—that the laity in the churches are requiring those who assume to be their spiritual instructors, to acquaint themselves with, and explain, Spiritualism. "More light, more light!" is the cry on every side; and yet the clergy hitherto have generally confined themselves to a round of speaking (not teaching) on the things which their people profess to know, and generally do know, as well as themselves. It will be a new and glorious era for humanity, when the creed-bound mind bursts its fetters, and meditates and speaks on the more important realities and *living* inspirations of humanity.

It seems to us that the witnesses for present intercourse with Spirits, are sufficiently numerous and respectable to warrant the people everywhere in urging a demand on their clergy to be instructed on the subject. We counsel spiritual forbearance with those spiritual guides who shall attempt to meet the demand by speaking on the subject in ignorance and prejudice. Spiritualists in the Church should strive for a season to instruct them, but if found obstinately intractable to living inspirations, let them quietly remain among the fossils of antiquity. The following is an extract from our friend's letter:

"Will you please send me two dozen copies of your Address before the New York Christian Union. We are having a Course of Lectures by Rev. B. H. Davis, which are attended by crowded audiences, and will do much good for the cause," etc.

Our correspondent also forwards us a copy of the letter of invitation addressed to him by the members of his congregation, to deliver a course of lectures on spiritual manifestations, and also of his reply to, and acceptance of, said invitation; together with a brief account of the substance and method of his first lecture—the whole being published in the *Poughkeepsie Daily Press*. We would copy, or give extracts, did our space permit.

A Serious Imputation.

We have noticed an article in the *Springfield Republican*, insinuating that there are a few Spiritualists in Boston who retain sufficient fanaticism or superstition to commit the impropriety of setting in their circle unclothed. We have instituted inquiry as to the truth of the allegation, and have as yet been unable to find any person, either Spiritualist or skeptic, who knows or believes that any such thing has occurred. It is mortifying to find our cotemporaries so eager to throw stumbling-blocks in the way of spiritual progress, and bring disgrace on the most earnest inquirers into sacred things. We are pained to see the *New York Tribune* seemingly so much more willing to publish rumors to the discredit of Spiritualism, than it is to publish well-ascertained facts to its credit. We wish our neighbor would exhibit more willingness to do justice to a matter which, when rightly viewed, can not be without a most important religious bearing.

We will, however, say, that if, contrary to our present belief, it may yet prove that there is the slightest truth in the representation that any persons claiming to be Spiritualists are guilty of the indecent practices referred to, it must, of course, meet with the unqualified condemnation of all true Spiritualists.

Mrs. Hatch in Brooklyn.

Mrs. Hatch's subject next Sunday in the Brooklyn Institute, will be Religion, its Forms and Manifestations.

SPIRITUAL CURE OF INTEMPERANCE.

Mrs. Kellogg, the well-known medium of this city, has furnished us with the following letter, relating to a most extraordinary and interesting cure of intemperance, performed through her agency, on a gentleman occupying a high civil position, whose public acts—we are glad to say on the side of right—have made his name familiar both in America and Europe. And yet this distinguished jurist was, in one particular, a slave. His release from his bonds was ostensibly effected through the Spirit of his mother, by influencing Mrs. Kellogg to make passes down his spine, which at the time produced a severe distress in the stomach. The rest of the particulars are contained in the letter from this gentleman, written from his residence in another State, thirteen days after the operation. This was in April last, and it only remains to add that intelligence just received from him announces the permanence of his cure.

April 7, 1857.
Dear Madam—It is now thirteen days since I last met you in New York, and presuming you would like to hear something of the result of that experiment, I have concluded to write to you.

Immediately after leaving your rooms, I felt a disagreeable sensation approaching pain just about the pit of the stomach. This continued for about forty-eight hours, with but little appetite, when it passed off, and a good appetite supervened, such as I had not before enjoyed for years, with strong powers of digestion, which continue up to the present time. That day, you will recollect, was the last of my stay in New York and of course at least twenty or thirty parting glasses must be taken with friends, according to custom, in the course of the afternoon and evening. But it was ruled otherwise. It was no more possible for me to drink a glass of brandy than to have taken aquafortis; and from that hour to this I have not had the slightest desire or inclination to drink any ardent spirits—have not felt the want of them. It has not been a sensation of disgust; I have not thought of it as a thing possible—have not cared anything about it. The two great and characteristic feelings have been those of relief from a crushing thralldom, and of intense gratitude for my escape; for indeed the demon had wound his folds so tightly around me, that I scarcely hoped to avoid a doom which I deeply dreaded. But thank God, I am free again, and my daily prayer is that I may remain so. In this blessed result, I need not assure you how deeply grateful I am to you; how like a ministering angel you appear to my imagination, when I reflect upon the awful precipice over which I was rushing, not blindly, but with despairing speed. God bless you, as in the fullness of my soul I do. May he keep you, is the earnest prayer of your true friend.

Prison Reform.

A friend at the West, interested in the reform of mankind, asks for the benefit of our investigations and observations, as to the best plan of conducting prisons. Our correspondent informs us that there are at present in the State Prison at Wappon, Wis., one hundred and sixty-five persons, eight of whom are females. He says Ireland has the largest representation, Germany the next, and our own country holds the third place in numerical importance. Sixteen persons are under sentence for murder, four of whom are Irish, five Germans, six Americans and one Englishman.

We can not at this moment write out the results to which we have arrived, but will do so very soon, and will only say, in this connection, that it is our firm conviction that mild treatment is best; that instruction in truth and righteousness is more reformatory than the fear of men or devils; that reforming men is better than choking them; that after the law has been satisfied, and the hangman done his duty, so-called, the *man* is still somewhere—is not dead, and probably not reformed.

Dr. Orton's Tour.

Our associate, Dr. Orton, will be at Rondout on Sunday, the 7th of February; at Kingston on the 8th; Poughkeepsie on the 10th; and Troy on the 12th; and will address the friends at each of those places, if desired. In addition to the claims of Spiritualism, as already intimated, he will present the claims of the Spiritual Literature—its books and journals—to the attention of the public, and particularly of the *TELEGRAPH*, with which he is more immediately connected. He will probably remain at Troy and vicinity until the middle of the following week; and may be addressed, meanwhile, at Waterford, N. Y., care of Gen. Bullard.

IMPORTANCE OF THE NATURAL SCIENCES.

AN EXTRACT FROM A FORTHCOMING WORK. BY J. A. WEISSE, M. D.
To establish the importance of Natural History, we shall only quote a passage from the "Atlas to Alexander von Humboldt's Cosmos:"

"A book of Nature, worthy of this sublime name, will only appear, when the Natural Sciences, notwithstanding their original imperfection, have reached a higher stand-point through expansion and cultivation, and when both spheres of the one Cosmos (the outward which is perceived by the senses, and the inward which is reflected by the mental and spiritual world) have equally gained in light and clearness."

We have given but a literal translation of the German; as we understand, it means that the study of Nature will enable man to obtain a knowledge not only of the outer, but also of the inner and invisible universe which is reflected by the outer and visible; in other words, as Pope says:

"Look through Nature up to Nature's God."

If minds like these give such a verdict concerning the study of Nature, need we add anything, unless it be Christ's beautiful teachings: "Behold the fowls of the air," etc. "Consider the lilies of the field," etc. Matthew 6. "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" Matthew 12:11.

"A sower went out to sow his seed, and as he sowed, some fell by the wayside," etc.; "and some fell upon a rock," etc.; "and some fell among thorns," etc. Luke 8. "For I say unto you that God is able of these stones to raise up children unto Abraham." Matthew 3. Hence we realize that our Exemplar was a great admirer of Nature; he sympathized not only with man, to whom he revealed sublime truths, but with animals and plants; he mused by the sea-shore, and on the mountain tops, addressed and fed the multitude under the open canopy of heaven, and even justified his disciples, when they plucked the ears of corn, and ate on the Sabbath day.

Furthermore, if God found it worth while to devote six days or *ages* to create the universe and all we see therein, it must be worth while for man to contemplate and study it.

It is alleged that the study of the Natural Sciences makes men skeptics, infidels and atheists. I have seen students of Nature cut loose from the Church, and become anti-sectarian; but I have never seen them renounce their allegiance to God, and their love to their neighbor. On the contrary, the study of Nature intensifies man's reverence. I challenge the religionist to point out any one of the great naturalists who was not more just and charitable to his fellow-men than those who dealt in dogmas and creeds. No, the Platos, Aristotles, Plinys, Keplers, Newtons, Laplaces and Cuviers, were no infidels; they only gave up men's devices in order to study God's works. Disgusted with religious and political feuds and conventionalities, they exclaimed with the great German poet Schiller:

"Never have I felt how freely the soul deals with all created things; how little they can give of themselves; but all—all receive from the soul. Only by that which we lend to Nature, does she attract and enapture us. The charm, in which she dresses herself, is only the reflection of the agreeable in the soul of the spectator; and enthusiastically we kiss the glass that surprises us with our own image. Who could otherwise bear the eternal sameness of her appearance, the eternal repetition of herself? Only through man becomes she various; only because we renew ourselves becomes she new. How often have I seen the sun go down, and how often has my fancy lent it speech and soul," etc.

"Always wonderful to me is the sublime simplicity, and then again the rich abundance of Nature, etc. When we have long been tossed about hither and thither with passion, with outward and inward tumult; when we have lost ourselves, then we find again always the same Nature, and us in her. In our flight through life, we lay down in her faithful hand every enjoyed pleasure, every form of our changing being, and well retained she gives us back the entrusted goods, when we come to ask them of her. How unhappy were we, if we could not bring these fleeting treasures and leave them with this unchanging friend; we who have so much need economically to turn even the joys of the past into property! We have to thank her for our whole personality; for should she to-morrow stand before us changed, then should we in vain seek our yesterday's self!"—Schiller's Letters, translated from the German, by Jane Lee Weisse. Letter No. 53, page 121 etc.

Thus we see that the most heavenly-minded, from Moses to Christ, the most exalted from Homer to Schiller, the most intellectual from Plato to Newton, the most scientific from Aristotle to Cuvier have been admirers and students of nature. If, in modern times, some scientists have, in utter disgust, turned away from a corrupt Church, it ill becomes Protestants to censure them; if they so loathed the creed, that they would not endorse its God in their writings, they were only inconsistent; how absurd, then, to ascribe their inconsistency to science and the study of nature!

I have been urging our teachers and professors for years, to use their influence to get the study of the Natural Sciences more extensively introduced into our schools. What could be more useful to our sons than geology connected with agriculture, and mineralogy connected with mining? What could be more important to our children than to know the structure of their own bodies, and the laws of their health and growth? Their children would daily hear and receive this instruction from the lips of their parents, and the next generation could but gain in mind, health, and vigor. Teach the young Zoology, Botany, and Mineralogy, and soon not only the animals and plants, but the very stones will suggest ideas, and speak to them. O! if this little essay could but promote this object, I should exclaim with Simeon of old: "Now lettest thou thy servant depart in peace."

It seems to us that, if some of the time devoted to Algebra, and Latin and Greek, were given to the Natural Sciences, the next generation would be less calculating and less concealed.

Mrs. Hatch at the Stuyvesant Institute.

The sixth of Mrs. Hatch's course of Lectures at the Stuyvesant Institute was very well attended, and her address listened to with that close attention which shows more than words can express how strong is the interest she excites in the minds of all who are attracted to her meetings. The subject of the lecture was: "Why are Spiritual Manifestations so often Imperfect and Unsatisfactory?" Mrs. Hatch, in explaining this subject, unfolded in her usually graceful and eloquent style the general laws and conditions of Spirit-existence. She demonstrated by fair and logical argument, that the real causes of "unsatisfactory manifestations" may, in nine cases in ten, be attributed to the imperfections in man, and to his lack of receptivity.

"Man's imperfections 'tis that makes
All things imperfect seem."

The "means" of correct manifestation are not always within control, and it is certainly no marvel that Spirits should occasionally fail to manifest satisfactorily to man, when man himself finds it so difficult a matter to always communicate freely to his fellow-man, even with all the material aids and appliances which Nature has supplied him with, and which he is continually improving by practice and education. In short, we must not blame the Spirits for all the errors and discrepancies of Spirit-manifestation, but rather look to ourselves, and see if within our own discordant and repellant souls we do not generate and nurse the very causes of the effects of which we complain.

NEW YORK CONFERENCE.

SESSION OF JANUARY 26.

Mr. WHITMAN proposed for discussion: What is immortality?

Dr. GRAY wished, first, to consider the following question, incidentally alluded to at the previous session, viz.: Can a medium be inspired by a myth? He thought not. He said: There must be a warm, living, conscious center to conceive the thought and direct it to the medium. To be inspired implies that there must be an inspirer. The wisest saying of antiquity, "Know thyself," was ascribed to Apollo who was a myth. In this brief sentence is comprised the very highest and most brilliant object of man's attainment—"Know thyself." As no such being as Apollo existed, it follows that Apollo did not speak. Who, then, did speak? The medium's testimony is of no worth, as the non-existence of her supposed inspirer clearly shows. It is said that a society of Spirits might have directed the inspiration. I think not. I am rather of the opinion that the medium was wrought up to a high state of poetical ecstasy, and from her elevated spiritual condition perceived and spoke a great truth which already existed, but which she would not have discovered in her ordinary normal state. Actual existences are myths to those who cannot comprehend them. The Holy Ghost, Virgin Mary and the Apostles are myths to thousands who honestly think they hold communion with them. Christ, although a real and tangible being as a Spirit, is as much a myth to many who call upon him as Hercules was to the Pagans. The Christ is a real living entity. Their Christ is merely a being of their own creation, consequently a myth. Their supposed inspiration is but an exalted ecstasy. To suppose a thing is not to know it. We may know the spheres of our friends, but we can not know the spheres of heathen or Christian mythology. I know the sphere of my mother, but do not know the sphere of Hercules. All assumed mythical inspirations should be regarded as simply the effects of high-wrought poetical ecstasy.

Mr. PHENIX took issue with the Doctor. He said: The myth represents the very highest order of intellectual conception. The ancient patriarchs, philosophers and poets, were inspired by myths. So, too, were the apostles. The founders of all religions, as well as those mighty reformers who have from age to age introduced to the world the greatest systems of intellectual development, have been mythically inspired. It is true that the Bible is inspired, but no honest, well-read theologian believes that Moses wrote Genesis. The author of that book is a myth. Its inspiration is not to be found in its external words, but lies hid in its interior meaning—in its Spirit. I have heard many eloquent and impassioned eulogies of Moses, and the speakers were really inspired, but the inspirator was a myth. All men are more or less inspired by myths. The high intellectual status of the present age is much indebted to the lessons contained in the drama, nursery tales and legendary fables. Man in his progressive development, absorbs and incorporates into himself that which has gone before. Pythagoras, though immeasurably superior to his contemporaries, was but an epitome of the ages behind him. All poets and authors are inspired. The heroes of Sir Walter Scott's novels are mere myths, and these assume different shapes to different readers. Let one hundred persons read "Ivanhoe," and each one will select that character as his hero who is nearest his own plane of intellectuality. Analyze every fable, and you will find them to be a budget of lies, and yet each external falsehood contains an internal truth. Franklin's maxim, that "a stitch in time saves nine," is literally untrue, but yet the interior or spiritual lesson, that timely precaution prevents the growth of an evil, is correct.

Dr. GRAY said: A myth is a supposititious personage, and can not inspire. An inspirator must be a positive identity. There is a large difference between inspiration and enthusiasm, through which a line of criticism should be drawn. True inspiration is produced only when ties of consanguinity or intimate spiritual affinity or association con-

nect the inspirer to the inspired. Lucid and coherent manifestations through media, when accompanied by fair collateral evidences such as might be expected from the supposed status of the controlling power, I call inspiration. The mere rhapsodies and ecstatic vagaries of such as claim to be governed by Spirits between whom and themselves there exists no possible relational, intellectual or spiritual tie, I denominate enthusiasm.

Mr. COLES said: On a previous evening I said I believed a medium might be inspired by a myth. By this I did not mean that a myth could inspire, but that the medium's idea of the controlling power is a myth. If a medium claims that Apollo speaks through her, I do not say that nobody speaks, but that Apollo does not speak. The real speaker must be somebody; the supposed speaker is nobody. I am of the opinion that many mediums (not all), who honestly suppose themselves to be controlled by individual Spirits, are only giving out their own thoughts under the inspirations of the general spiritual atmosphere in which they are for the time enveloped. As an illustration of my idea, suppose a tower one hundred feet high. I am at its base, and another man is on its top. From my position I can not possibly see so far or so much as he can. There are, however, two ways by which I can be made acquainted with all that he perceives. I can induce him to come down to me and inform me of what he has witnessed, in which case he would stand in the relation of my inspirer; or, I could climb up the tower, and standing on its apex, see for myself, and thus become my own inspirer. Allowing, what all Spiritualists claim to be true, that there is a perfect correspondence between the spiritual and the material vision, this analogy follows: I am a Spirit in a comparatively low condition of existence, and perceive only those gross truths which float around my plane of sight, and are evident to my external senses. A higher-developed Spirit, embodied or disembodied, can come down to me and impress his superior truths upon my mind by his inspirations; or, I can by careful, patient and persevering effort so far develop my own interiors, as to, in time, progress up to his plane, and perceive, comprehend and enjoy all that he does. It is true I may be indebted to my Spirit-friend for valuable and indispensable aid during my development, but when I reach his plane I can perceive all he perceives, and enjoy all he enjoys.

Mr. PHENIX said: I once visited a highly developed trance-medium having in my mind a series of questions upon a weighty scientific subject which had occupied my deepest attention for twenty years. The medium in her normal capacity had no knowledge whatever of the subject in hand. As soon as she became entranced I proposed my questions, but failed to procure even one satisfactory answer. The next evening I saw the medium in her normal condition, and educated her mind up to my own standard of information upon the science in question. She then became entranced, and immediately seemed to master the whole philosophy of my subject, and soaring far above my plane, proceeded to answer my questions with a clearness and perspicuity that completely and satisfactorily solved the problems which my twenty years of earnest thought had failed to accomplish. The medium of whom I speak I consider to be the best educated woman in this country—perhaps in the world. She has not been indebted to the schools, however, for her education. Her progress has been made when in the trance state, and what she learns she never forgets. Her status is constantly improving, and whoever takes her to be an ordinary person, even in her normal condition, will be much mistaken in the results of any appeal that may be made to her intelligence.

Mr. PHENIX wished to say a few words in reference to the first question proposed, viz.: The immortality of the soul. Not only is man immortal, but every atom in nature is equally immortal. There is just as much water in existence at this moment as there was at the flood. Not a drop more nor a drop less. That which evaporates to-day, and is lost to sight, may to-morrow serve to lubricate the joints of an animal, or moisten the leaves of a flower. Man, as a Spirit, is no more immortal than his toe-joint. When the latter decays it does not become less, but more, than it was before. It enters into new and higher combinations, and thus it goes on forever. And thus every atom and speck of matter goes forward in progression, its highest apex being man. Decay is as much growth as growth itself, and every successive stage of advancement is a heaven to the former condition. What we call death is but the alteration of form, and not of substance.

Mr. NOR asked if the Spirit of man may not return to earth and lose its identity, as the body does?

Mr. PHENIX replied: There may be such degraded specimens existing, as are not yet prepared for individual immortality, as the Hottentots and Bushmen. But when these forms decay, they come up again in higher forms, and by a natural instinct seek out their affinities, and a second time enter into men. The outwrought functions of man shall recreate himself. Men differ in Spirit because they differ in composition.

A gentleman asked if man, who is the lord of creation, and who can with a word or a look compel obedience from the horse and the elephant, may not become lord of the air and of the water? or may he not retrograde and fall back into ignorance as the angels are said to have done?

Mr. PHENIX denied the gentleman's premises, and could not, therefore, consider his conclusions. Man is not the lord of creation, but creation is the lord of man. The ability of a man to control an elephant is no greater than that of a scorpion to kill a man. Everything in nature possesses a power inherent in itself, which no other thing can equal.

Dr. GRAY remarked: Mr. Phenix says that rocks and trees are immortal. It is true that primaries may be incapable of essential change, but it seems to me that when a rock changes to a vegetable it loses its

composite identity. Its particles may be progressed, but it is no longer a rock. We hope better things for man. All history says that the soul is a simple substance, and can not be lost. The man of eighty is the same essential being that he was when a babe. I consider everything may change but man. Him I regard as an eternal, indestructible, unchangeable entity.

Mr. DEVOR asked if the speaker could conceive of the time when man did not exist?

Dr. GRAY: No; for God is man. All goodness has existed from eternity. Spirit is not a result, but is as much of God as a rill is of the fountain from whence it sprang.

Mr. PHENIX observed, in confirmation of his previous remarks, that atoms by a change of condition did not necessarily change their identity. Let a rock be pulverized to powder, and the microscope will observe in each minute particle the exact form of the mass from whence it was derived. The rose that fades, withers and decays, is not lost, but its aroma enters into the general atmosphere, and its leaves, though crumbled into ashes, arise again in the shape of another and progressed rose. Because we can not detect matter, is no reason that it does not exist. Place a few hundred weight of Devonshire lead in a cellar, and it will not be long before persons living in the upper story will feel an attack of the "painter's colic." The particles that thus separate themselves from the mass and float upward, cannot be detected by the chemist, nor observed by the microscope. Many things possess powers and properties which are only discoverable by assimilation or combination. There are many elementary substances which in themselves are harmless, yet when mixed together produce deadly poisons, as every student of chemistry knows. Man in his material state can see but very little, and that little is of the lowest and grossest kind. But when the spiritual eye is opened, we become as the clairvoyant, and perceive a world of beauty, of grace and of glory, that we never even dreamed of before.

Dr. GRAY narrated an extraordinary case of clairvoyant power which fell under his notice some twelve years since. He called upon the subject, for the purpose of getting information upon a point of great importance, and of which he believed himself to be entirely ignorant. She told him that she read the solution in his own mind. He denied its being there. She persisted in her statement, and desired him to think awhile. The Doctor began to reflect deeply, and finally succeeded in digging up from the very depths of his memory an old fossil idea that he had thrown aside ten or twelve years ago, and which he had supposed was dead as Calvinism, so far as adaptation to present uses was concerned. The clairvoyant told him that that was his answer. He tried the experiment suggested by the thought, and was perfectly successful.

Adjourned.

J. F. G.

SPIRITUAL FACTS AT THE SOUTH.

CLAYTON'S MILLS, S. C., December 26, 1857.

EDITOR TELEGRAPH:

Spiritualism here, like a young oak in the forest, is gradually growing up, and as naturally. The seed was planted, and has sprung up. This time last year scarcely anything at all was known of it in this district (Pickens), save from idle and doubtful reports about it in other States. Now, many circles have been formed, and many mediums are in a course of partial development. We have one very good writing medium, through whom we begin to receive information from the other world, which sets many to seriously thinking; and the time seems to be not far distant when this community will generally become spiritualized, while other communities are beginning to turn their eyes to the wonderful developments of Spiritualism in this part of the State. But as we yet have very few facts worthy of reporting, I feel disposed to send you the accounts of some very interesting and instructive ones received by letter from Texas, near Chappell Hill, where there resides a most excellent seeing, writing and speaking medium, Mrs. M. E. Hammonds, wife of Judge Hammonds, of that vicinity.

Last summer I was very sick; so low, that it seemed that I could not survive. While I was in this situation, many hundred miles from this medium, she had a vision, in which she saw me about sinking into my coffin, while my guardian Spirit, Mary C., with whom the medium first became acquainted in the Spirit, was standing at my side. However, I afterward slowly recovered, and I was seen again sitting in a circle with three others, having the appearance of recovering from sickness. These two visions taken together, disclosed just as much information as could have been ascertained by three or four letters going back and forth from one party to the other. Truly Nature's telegraphs are more wonderful and expeditious than those of man, and no doubt will eventually supersede them.

Some months ago an old gentleman came to this lady, a stranger to her, to get information from the other world relative to some very serious matters. She was influenced, and wrote for him a long communication, in which his dictating Spirit-friends begged him to give over the sinful temptation he had of committing suicide! This so astonished him, that he frankly acknowledged that he had often nearly made up his mind to

commit suicide. Now, as this was good advice, we must not suppose that it came from an evil source; and as he was a stranger to the medium, and she never had heard before of his habits or thoughts, we must suppose that the source of information was spiritual, as it purported to be, unless his mind could control her hand to write the very thoughts which, above all others, it desired to keep a secret. Would his mind, even if it could, have controlled her hand to write that which it wished to conceal?

After this came another stranger to her, to get information, about what she knew not. Her hand was influenced, and she wrote a communication, to which was signed the name of his wife, who had been in the Spirit-world but a few months. In this communication she told him that he never could come in *rapport* with good Spirits while he had enmity against his fellow-man; and then advised him not to fight a duel with the man for whom he had written a challenge! The stranger was much surprised at this unexpected disclosure of his most secret thoughts and actions about a duel, as no one in the mortal form, beside himself and his second, knew anything about them.

We must reason in this case as in the other, for the stranger did certainly not want the fact known that he had written a challenge to a man for mortal combat, in a State where dueling and all participants are punished with the utmost severity.

About three or four months ago the powers of her mediumship, and the capability of the Spirits to give correct and useful information to mortals through her, were manifested in a very important matter. A person whom I will call "Misdirection," as I do not wish to expose his real name, had been in Texas for some time as a writing and speaking medium from the West. He might have been a very popular and useful man, had it not been for his evil inclinations, which he seemed to think the Spirits would never expose. While at Chappell Hill, one day, a wealthy and noted Spiritualist came on a visit, met this fellow there, and was about to make a large contract with him, supposing him to be a genuine Spiritualist. The contract was, that the wealthy Spiritualist should put a sufficient amount of funds in his hands to carry on a certain business, which the wealthy man much desired. "Misdirection" seemed influenced frequently to write communications from the Spirit-father of the wealthy Spiritualist, who, never suspecting the least fraud, believed all that was written, particularly as his father seemed to advise just what he desired.

However, before "Misdirection" received the funds, he and his wealthy dupe went to a large circle at Chappell Hill. This medium was there. In the progress of the circle she became powerfully influenced by a Spirit that seemed anxious, not only to prove to the present company, which was a very large one, the realities of Spiritualism, but also to expose a fraud and protect the rights of a good man. Having complete control of the medium, the Spirit directed its discourse principally to the wealthy Spiritualist and "Misdirection," telling the latter that he would soon, if not exposed, reduce the former from affluence to poverty, and then exposed his frauds generally—laid open his character to all, so strikingly plain, that he soon after left for parts unknown, leaving the wealthy Spiritualist convinced that there was some good in Spiritualism after all. This is written to show the good and use of our great cause, and not to injure "Misdirection," as it is hoped that he will hereafter, if he has not already, become satisfied that the way of the transgressor is hard, even in this life; and that as Spiritualism progresses, the more and more difficult it will become for the evil-minded to conceal their intended frauds. Even before this circumstance, "Misdirection" was sufficiently cautioned by the Spirits to beware what he was doing; for not very long before, while at the house of a gentleman, he pretended to be influenced by Spirits to write, and, putting a sheet of paper upon the window-sill, wrote a long communication, pretending, I suppose, that it came from the Spirits. When it was finished, a very little girl was influenced to snatch it from his hands and throw it upon the floor as a forgery. It may now be supposed, but then he was not generally suspected as being a rascal. However, this act of the Spirits through the child should have taught him that they would eventually expose him, if he did not discontinue his evil practices.

These circumstances are all conveyed to me through such honest hands that I can not doubt them in the least, and I send them to you as simple facts, beautifully illustrative of the objects of Spiritualism, and to show to what it is tending; and that

those who will not investigate its great truths, will some day be most wonderfully surprised that they have been so long in the dark.

Yours fraternally,

JOEL H. CLAYTON.

SPIRITUAL PHYSIOLOGY.—No. 1.

DISCRETE DEGREES OF SUBSTANCE AND MIND—CONNECTION OF MIND AND MATTER.

By Physiology is meant the study of the spiritual, natural, and organic action or life of things, by which they perform their functions or uses, and thus includes the organic action of the organs of the spiritual economy of man, by which all of his spiritual and mental powers or qualities are produced and manifested. To illustrate this, it may be stated that metaphysics is the study of man's mental and spiritual powers or qualities, abstractly from the organic action by which those powers are produced or manifested; which is like the study of vision or of muscular power abstractly from the action of the organism of the eye, or of muscular action by which vision and muscular power are produced. And as the economy of *discrete* degrees is the only real explanatory key to the physiological reading of things, the two are connected in the series of articles now offered on Spiritual Physiology.

It is seen that substance, in its universal sense, is the body of use, i. e., it is the *sub* and *sto*, or stand under, or support, or basis of all use-ing, or doing use. And to extend the idea of substance, it may also be said, that substance is the body of Divine and spiritual use, and that matter is the body of natural use.

The secret of the difference between substance and matter is, that they are different degrees of the same thing, i. e., they are different degrees of the body of use.

The latter, or matter, is created from the former, or substance, by an aggregation of an infinitude of the proceeding forms or atoms (or of what atoms of matter correspond to) of the interior or spiritual substance, into one of the atoms of matter. That is, the constituent forms or atoms of matter are aggregates or congregates of the forms or atoms of the interior substance from which it (matter) is created. And matter, being perpetually created by a proceeding of interior substance, is in perpetual contiguity with it, yet distinctly separate from it. And that it is in perpetual contiguity with it, seems evident, because it seems that it is only by way of contiguity that matter can be receptive of the influx of the substance by which it is created. So it seems that matter is perpetually created into inseparable contiguity with the spiritual or interior substance from which it is created or subsists. This distinctly separate, though inseparably contiguous, relation that exists between interior and exterior planes or degrees of substance is their *discrete* relation. And substance, or things, or planes thus related, are called discrete degrees of the substance of use (and all substance is the substance or body of use).

Now the mind is distinguished, as all know, into three distinctly separate, though contiguous degrees, viz., *affection*, *thought*, and *action*. The first of these degrees, or affection, is affection to do use; for affection to be affection, must be affection for some purpose, and as use is the universal of all purpose, affection is affection of use, or affection to do use.

The second degree of the mind is thought, or understanding of the ways and means of use; and the third degree of the mind is that of action—the action of doing use. And it is rationally seen, that this trinity is the finite or created human form of the Divine trinity of love, wisdom, and use. And it is also evident that each of these distinct degrees of the mind, must have for itself a distinct degree of substance as a basis, by which each of these can, and does, do its distinct use or purpose.

Thus it is seen, that man consists of three distinct degrees of substance or body, and of three corresponding distinct degrees of mind; i. e., man consists of three distinct degrees of body and mind, and this both spiritually and naturally, as will be shown as we proceed.

Now it is also evident, that the life or activity of these three degrees is the all of the life of man; i. e., the life of man consists of three distinct degrees, i. e., of three natural and three spiritual degrees, and that they are created forms or correspondences of their corresponding degrees of Divine life, viz., love, wisdom, and use. So the life of affection, thought and action, is the life of everything. And as said above, each of these degrees of the life or mind of man or of use, must have a degree of substance or body, as an organism by which the life of each is manifested. And it is also seen, that mind is what substance or matter is affected or organized to do; i. e., the specific use that a thing is affected or organized to do, and performs, is its mind. And as the

specific use that a substance is thus conformed or mind-ed to do, is its *form*, so the mind of a thing is its *form* of use.

Such being the connection of mind with its body, i. e., with substance and matter, the degrees of substance and matter are degrees of the life or mind, or form of use, or of man. And it is also seen that the first degree of the life or mind of man, is the degree of affection; and that the substance affected or organized to that degree is the first and inmost degree of the substance or body of man; i. e., the form or mind of the first degree of his substance, is affection to do use. And accordingly, the second degree of the mind or life of man, which is the degree of thought or understanding of the ways and means of doing use, is the form or mind of the second degree of the substance or body of man. And the third, or finishing, or last degree of the mind, is that of action in doing use, which being the last, or ultimate, or completing degree of the mind, its substance or body is the ultimate or finishing degree of his body, and is thus his corporeal degree.

The discrete relations of these degrees of substance and form, or body and mind, of the life or mind of man, will be considered more intimately in subsequent numbers.

Z. H. H.

[To be Continued.]

UPON CAUCASUS.

BY GEORGE FERRY.

Mortal! Heaven's towers
Frowning on thy pathway stand;
Up the terror-guarded ramparts,
Like the dauntless Morn ascend.
Hear thy God-like spirit!
Break the bonds of blinding awe;
Be thou all thy soul can image—
Pass the ban, and curse, and thrall.
Tempt yon airy regions;
Yonder fathomless Profound
Will become to thee as steadfast
As this narrow, skirt-girt land.
No abyss infernal
Ne'er can detain thy venturing feet;
To them that seek the Truthful,
Shuts the unrelenting gate.
Crag, nor gnawing vultures,
Chains, nor loneliness can cower,
If thy soul but see the glory
Of the realms it may rule o'er.
Guides, but never masters,
Thee can bring to starry spheres;
Never crouching slaves can enter
Realms to which the soul aspires.
In thy own free Spirit
Find thy holy, only law;
Earth and heavens are barred and bolted
To the soul that bows in thrall!
Unto lower natures
Thou art now a very God;
Past the highest thrones supernal,
Leads thy upward, endless road.
In those loftier heavens,
Thy poor pride and self-regard
Shall all die; Love's voices only
In those harmonies are heard.
Up! thy mortal brother
Bearing on thy dauntless heart,
Till his weak, unsteady footsteps
Touch the eternal fields of light.
Down thy conquering pathway
Through the razed and rifted walls,
Heaven's crystal floods outpouring,
Shall redeem Earth's deepest hells.
Hear thy God-like Spirit!
Rise, and know thy boundless might;
Up, thou Conquerer, Creator—
Take thy rightful throne and state.

CURE BY SPIRITUALIZED WATER.

NORWICH, CONN., January 1, 1858.

BROTHER PARTRIDGE:

We find in our travels many very interesting evidences of Spiritualism. One case, exemplifying the gift of healing, possessed by Mrs. Tucker, the medium, is as follows: She was directed to medicate water by the aid of Spirits, which was done so powerfully that a few drops of it cured a very sick girl who had been given up by the doctors; and so powerful was the water that the Spirits directed that no one should taste it. But two young ladies, faithless in it, *did taste it*, and both were paid off by its causing them a very sore mouth, and great trouble to heal again. Mrs. Tucker lives in Lebanon, Conn. We could give many cases of deaths told to friends, in advance of the news from California, which all have proved true.

Interesting Miscellany

THE SEAMSTRESS'S VISION.

The following gem by a poet of the finest genius, is a worthy tribute to the most humane invention of the age:

'Twas midnight!—Haggard and wan,
A widowed seamstress drooped in her chair;
Her candle was dying, her fire was gone,
And her hands were clasped in despair.
"Oh God! I am weary," she cried,
"Of a labor that never is done;
'Twere better for me had I died
Ere the pauperish task was begun."

She sat and thought of the days
Of her childhood, all sunny and fair,
Ere the dimness came over her eyes,
And the silver was streaked in her hair;
She thought of her children—the dear,
Of husband and parents—the dead;
"Why struggle with beggary here,
Why live we thus orphaned?" she said.

Exhausted, and sickened, and sore,
She sat at her slavish toil;
Oh life! is there nought in thy store,
But anguish, and hunger and moil?
Nothing but stitch at the endless seam,
With palsied hand and dimming eye—
Is this the measure of life's young dream?
'Twere better to starve and die.

She sat, and her head drooped low,
With its burthen of grief and pain;
A burthen none but the toiling know,
Whose dreams are of toil again.
Her fingers relaxed and her eyes grew dim,
And her task faded out of her sight—
No fire on the hearth, no candle to trim,
Nothing left but a vision of night.

A Vision—for lo! she dreamed,
Aye, dreamed she was happy and free:
No longer her fingers wearily seamed,
Till her swollen eyes scarcely could see.
A needle she held, and she thought it grew
To a fair and flowering tree;
Each flower a garment finished and new,
And fair as a garment could be.

O wondrous Vision!—the needle seemed
As if thousands of fairy hands
From out its flowering branches gleamed,
Stitching hems, and gussets, and bands;
So noiselessly stitched that never a sound
By the sleeper's ear was heard;
And the garments dropped like ripened fruit,
Which never a wind had stirred.

O wondrous Vision!—her heart was glad,
And throbbled with rapture, to see
The myriad human multitude clad,
By the flowering needle-tree:
All bravely clad, in robes unstained
With woman's sweat and tears;
For woman, henceforth, no longer sat
A slave to needle and shears.

O wondrous Vision!—woman restored
To a share of her own birth-right,
To be the co-mate of her husband-lord,
And in labor to find delight:
In a labor that slaves not heart and hand,
Nor robs the eye of its light;
But loving toil for the dear home-band,
That bringeth sweet sleep at night.

O wondrous Vision!—an hour repaid
For years of struggle and toil,
For stinted wages, and dearth of bread,
And pain, and hunger, and moil.
"For oh! nevermore," the sleeper said,
Shall woman a slave be bound;
Her blessed freedom from stitch, stitch, stitch,
In the Sewing Machine is found."

The Sewing Machine!—O that was the tree,
The seamstress saw in her dream;
Her needle a-flowered by fairy hands,
Wrought gusset, and band, and seam.
No "woman sat in unwomanly rags,"
Plying the glistering steel;
But the labor of many by one was wrought,
With pleasure, for human weal.

Enraptured, with joy she woke
As her cheek caught the sun's first gleam,
And O!—double rapture—to find
Her vision was not all a dream:
For some Angel of Mercy had come,
In the hours of her slumber unseen,
And placed by her desolate hearth,
Her FREEDOM! a Sewing Machine.

"O blessings!" she cried, "on the brain,
For woman's dear sake, that thought it;
O blessings," she cried, "on the hands,
For woman's dear sake, that wrought it:
And blessed, thrice blessed their names,
God's blessing, they surely have won it,"
As "WHEELER and WILSON" she read,
In letters of gold written on it.

ORANGE COUNTY MILK.

Perhaps there are but few persons who have a very correct idea of the quantity of milk sent from this county to the city of New York in a year; and if they were asked to guess upon the quantity shipped from either of the principal stations on the main trunk, they would come so wide of the mark as to excite laughter in the questioner. And this is not strange; for we believe there never has been a figure given, from the day the first locomotive made its appearance in Goshen, Sept. 16, 1841, up to the beginning of the present year, from which any correct idea could be had. We all know that the "milk trade" of this county is very extensive; that the New York and Erie supplies the city with more milk daily than any other railroad; but as to the quantity, few, if any, know anything about.

We have taken a good deal of pains, within the past few days, to collect the sum total from the different stations, with the following result:

STATION.	NO. OF GALLONS.
Otisville.....	224,463
Howell's.....	336,787½
Middletown.....	474,501
New Hampton.....	313,128
Goshen.....	619,430
Chester.....	920,987½
Washingtonville.....	212,352
Salisbury, (estimated).....	115,000
Craigville do.....	100,000
Oxford do.....	400,000
Monroe.....	455,535
Turner's.....	145,000
5½, 6½, and 7½ stations, (estimated).....	600,000

Total amount sent to New York for 1857.....4,967,184

From the above it will be seen that Chester is by far the greatest milk station on the road. Estimating the average value of the milk at 12 cents per gallon (3 cts. per quart, we think, is a fair average) we make the amount of money returned to the county of Orange, during the past year, for milk alone, from the city of New York, \$596,062 08. But this is far from being the whole amount of revenue from milk. We have in the towns of Chester, Blooming Grove and Hamptonburgh, three well-established creameries, which take in large quantities of milk from the neighborhoods surrounding, and which should properly be placed to the milk account of the county. We hope to be able to give the particulars of these establishments in our next issue.—Goshen, N. Y., Republican.

WALLED LAKE IN IOWA.—A correspondent of the Cincinnati Gazette gives an account of a walled lake in Wright county, Iowa. He says: "To me it was one of the greatest curiosities I had ever seen—enveloped as its history is with a mantle that will probably never be withdrawn. This lake, lies in the midst of a vast plain—the rich, gently undulating prairie extending for many miles in every direction. The lake covers an area of about 1,900 acres. The water is clear and cold, with a hard, sandy bottom, from two to twenty-five feet deep. There is a strip of timber about half way round it, probably ten rods wide, being the only timber in many miles. There is a heavy stone wall all around it.

"It is no accidental matter. It has been built with human hands. In some places the land is higher than the lake, in which case the wall only amounts to something like a rip-rap protection. This, I believe, is what engineers call it. But in other places the water is higher in the lake than the prairie outside of the wall. The wall in some places is ten feet high; it is thirteen feet wide at the base, sloping up both sides to five feet wide on the top. The wall is built entirely of boulders from three tons in size down to fifty pounds. They are all what are called *lost rock*. I am no geologist, and consequently can give no learned description of them. They are not, however, natives 'to the manor born.' Nor has the wall been made by the washing away of the earth, and leaving the rocks. There is no native rock in this region. Beside, this is a continuous wall, two miles of which, at least, is higher than the land. The top of the wall is level, while the land is undulating—so the wall is in some places two feet and in others ten feet high. These rocks, many of them at least, have been brought a long distance—probably five or ten miles. In Wright county the best rocks are scattered pretty freely, but as you approach this lake they disappear, showing that they have been gathered by some agency—when or by whom history will never unfold. Some of the largest oaks in the grove are growing up through the wall, pushing the rocks in, in some cases, outside in others, accommodating their shape to the rocks. The lake abounds with excellent fish. The land in that township yet belongs to the Government.

"When I was there in the spring of 1856, the wind had blown a large piece of ice against the south-west part of the wall, and had knocked it down, so that the water was running out, and flooding the farms of some of the settlers, and they were about to repair the wall to protect their crops. It is beautiful farm land nearly all around this lovely lake.

"The readers of the Gazette should not imagine that the wall around this lake is as regular and as nice as the wall around the fountain in front of the City Hall, in New York, nor need any entertain the theory that it is a natural wall, but it has been built hundreds, and probably thousands, of years. The antiquary may speculate by whom this mighty, as well as ornamental, work was done, but it will only be speculation.

"Notwithstanding the water in the lake is pure and cold, there is no visible feeder or outlet. This lake is about twelve miles north of the located line of the Dubuque and Pacific Railroad, and about one hundred and fifty miles west of the former place. The time is coming when the lake will be a great place of public resort.

Soul and Spirit are not different in their essence or nature. They are merely expressions of our apprehensions of a "divinity of humanity," from different stand-points. The terms, as commonly employed, signify the immortal being, the real person, as connected with, or disconnected from, matter. The *Soul* is the man manifested through the brain—the organ of mind. The manifestation itself is mind. Its manifestations in relation to distinct subjects or objects are mental powers. And the portion of brain-substance manifesting these powers are mental organs. In this way our "outward" and "inward" natures are blended. This is the mysterious, and to us, as yet, incomprehensible, union of soul and body. In this way our external senses recognize the existence of the immaterial principle, and we then call it soul. But the immaterial and immortal part is also cognizable by the internal senses, as in dreaming, somnambulism, clairvoyance, trance, submergence, etc. Such recognition implies an inactive or abnormal state of the external senses. They are more or less deranged in their action, and their functional exercises partially or completely suspended. Hence the ever-varying varieties of mental manifestations, as the organs of external relation are more or less disordered or abnormal.

POPULATION OF LONDON.—At the last census, in 1855, London contained 2,362,536 souls, namely: 1,106,558 males and 1,255,978 females. The Registrar General computes the increase of population since 1855 at 60,000. The census was taken in one day, and among other facts enumerated, it appears there were on the nights when it was taken 28,598 husbands whose wives were not with them, and 39,231 wives mourning their absent lords. Last year the number of children born in London was 86,833, and in the same period 56,786 persons died. It is estimated that in that city 169 persons die daily, and a baby is born every five minutes. The number of families living in one room is estimated as high as 150,000, and in the parish of Kensington, in a place called the Potteries, there are 1,147 human beings and 4,044 pigs congregated within a space of nine acres. The dwellings of a large proportion of the inhabitants of this locality are mere hovels, with shattered roofs and unglazed windows, the floor below the level of the external soil, and the walls at all times partially damp. Another portion of the miserable population have converted old carriage bodies, removed, in some cases, from their wheels, into houses; others have no other dwellings than ruined post-chaise bodies; for which a rent of 6d a week is paid. Notwithstanding the great number of the equally poor and the vicious contained within its borders, London is said to be one of the healthiest cities in the world. In 1856 the proportion of the deaths was only 22 to 1,000 of the population; and half of the deaths of adults which happen occur from consumption and diseases of the respiratory organs.

DECLINE OF RELIGION IN NEW ENGLAND.—It appears from the published statistics of the New England Congregational Churches that the number of members is of late years annually decreasing. Thus, in Connecticut the whole number of church members, which in 1849 was forty-two thousand and seventy, sank in 1857 to thirty-seven thousand nine hundred and twenty-nine, while the baptism of children reported in these eight years, averages less than three to each church in the State. Similar results are noticed in the other New England Churches. This fact may partially be accounted for by removal of the young men to the West, but, in our judgment, it is owing, in a far greater degree, to the course pursued and the spirit manifested by these Churches. The pulpits have been degraded to political rostrums, and the ministers have been busy in pronouncing anathemas, instead of preaching the Gospel of love and exemplifying the charity that "suffereth long and thinketh no evil." When the churches experience religion, we may expect that their members will increase, and that piety will be something more than a name.

THE MONSTER GUN.—The monster gun of the United States corvette *Plymouth*, weighs 16,000 pounds avoirdupois. It is covered with a coating of vermilion and beeswax, and therefore has a red instead of the usual black appearance of a ship's guns. The heavy dahlgreen guns have two vents, which facilitate their rapid and safe firing. The weight of each shell they discharge is about 130 pounds, and that of each solid shot 174 pounds. The sound of the shell and shot, traversing a distance of three miles, is lost in the enormous space which it traverses. One peculiarity of the Dahlgreen gun is its enormous strength and thickness where the greatest force of power is expended. In experiments made to test the strength of these guns, one of them had been fired off nearly 2,000 times, with a large proportion of solid shot, without bursting.

WHAT A GLASS OF WATER WILL HOLD.—It is generally thought that when a vessel is full of water any solid substance immersed in it will cause it to overflow, and such will be the case if the substance is not soluble in the water; but the philosophic truth, that in dissolving a body you do not increase the volume of the solvent, may be proved by a simple and interesting experiment. Dissolve in a certain quantity of water, at a moderate heat, three ounces of sugar; and when it will no longer receive that, there is room in it for two ounces of salt of tartar, and after that for an ounce and a dram of green vitriol, nearly six drams of niter, the same quantity of sal ammoniac or smelling salts, two drams and a scruple of alum, and a dram and a half of borax—when all these are dissolved in it, it will not have increased in volume or bulk.

THOUGHTS BY A PHILOSOPHER.—If self-knowledge be a path to virtue, virtue is a much better one to self-knowledge. The more pure the soul becomes, it will, like certain precious stones that are sensible to the contact of poison, shrink from the fetid vapors of evil impressions. Pursuit of earthly pleasures makes us as earthly minded as engrossment in business. We would rather discover truth than hear it. Domestic life is the most delightful, because it repeats our childhood. Lamartine says—"We begin to feel the inanity of existence when we are no longer loved."

FIDELITY.—Never forsake a friend. When enemies gather round—when sickness falls on the heart—when the world is dark and cheerless—is the time to try true friendship. They who turn from the scene of distress, betray their hypocrisy, and prove that interest only moves them. If you have a friend that loves you and studies your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its power? They only deny its worth and power who have never loved a friend or labored to make a friend happy.

CALIFORNIA COCHINEAL.—The *Placer Courier* mentions the reception of a sample of this article from Dr. Trask, of Todd's Valley. It has all the properties of the Cochineal found in Brazil, and the southern part of Mexico, and the only apparent difference perceptible is that the article found here is a light pink, while that found elsewhere is of a deep scarlet. It is said to be quite plentiful this year, and almost any quantity could be easily gathered.

DR. ARMITAGE, of New York, said, in a recent discourse on the "Signs of the Times," that "he remembered that after the crisis of 1837, the religious revivals were remarkable for the number of merchants who confessed their sins against God, and returned to their duty and to him."

I compared notes with one of my friends who expects everything of the universe, and is disappointed when anything is less than the best; and I found that I began at the other extreme, expecting nothing, and am always full of thanks for moderate goods.—Emerson.

COMICAL INNOCENCE.—An exchange says a little child had made a stool, no two of the legs of which were of a length. While in vain trying to make it stand upon the floor, he looked in his mother's face and asked, "Does God see everything?" "Yes, my child," "Well," replied the son, "I guess he will laugh when he sees this stool."

THE PRESENT MOMENT.—There is no moment like the present; not only so, but moreover, there is no moment at all, that is, no instant force and energy, but in the present. The man who will not execute his resolutions when they are fresh upon him, can have no hope from them afterward.

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 Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis, called upon Dr. Scott, to be relieved of pains in the back, supposed to be rheumatic, obtained the desired relief, and was then informed by the doctor that in a very short time he would lose the entire use of his limbs. In the course of a few weeks' business called Mr. Lemmon to the east. Upon his arrival at Baltimore the power and use of his limbs suddenly left him, and he was compelled to be carried to the hotel, where he remained paralyzed; his brother went to Baltimore, and at his entreaty he was carried to St. Louis, to be operated upon by Dr. Scott. Twenty days under Dr. Scott's hands entirely restored the use of his limbs.

Mrs. Ellen Miller, daughter of the Rev. Mr. Peasdale, was pronounced by the physicians attending upon her to be in the last stage of consumption, and as such was given up by them as hopeless. She expressed a desire to breathe her last, surrounded by her family, and asked the scenes of her youth to be carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him upon her—not with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as Cassar wrote, *veni, vidi, vici*. He came, he saw the patient and the disease was conquered. The lady is now hale and hearty.
 Mr. M. Bard, gate keeper at the toll-gate on the Warrenville road, had lost the entire use of his limbs, could not move it up or down after the second visit to Dr. Scott he was able to move it at pleasure and straighten it out, also to lift and carry for some distance a peck of corn.

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A. McLain, Engineer on board the steamer *Australia*, erysipelas in hand; for eight days had not slept. Dr. Barr, of St. Louis, had a last resort, lanced the hand. The hand apparently had mortified, and was green up to the elbow. His friends became alarmed and the doctors declared that he must either lose his arm or his life. His friends now prepared to take him to Pope's College to undergo the operation. He was placed in a carriage to go to the college, when a Mr. R. C. Clark jumped into the wagon, and said, "I am a better driver than any here, I will go to the college, you fellows," when instead of proceeding to Pope's College, he drove the sufferer to Dr. Scott's, and in twenty-eight minutes Dr. John Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLain resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLain now resides in New Brighton, Deaver Co., Pa. Mr. Jaquay, a patient now under the treatment of Dr. Scott can testify to the above facts, or a letter sent to Mr. McLain, will be answered.
 Dr. Rutherford, Louisville, Ky., was afflicted for 55 years with rheumatism, was entirely cured in three weeks.

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 Miss —, of St. Louis, blindness cured in five days. At the request of the patient and her friends the name and particulars are suppressed, but to all who may inquire of her, the address will be given.
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